The Outlook

Vol. 61 January 21, 1899 No. 3

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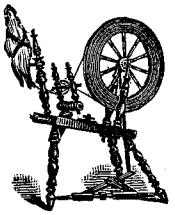

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Congressional History: Senator Hoar's Speech

Rarely have three speeches been made in Congress which have deservedly attracted so much attention as those made in the Senate last week by Mr. Hoar, of Massachusetts, and Mr. Mason, of Illinois, against the acquisition of the Philippines, and that made by Mr. Foraker, of Ohio, in favor of the President's policy. Senator Hoar's argument, though nominally one against the constitutionality of the proposed colonial policy, was really one against its expediency and against its morality. It was unconstitutional, he said, to rule the Philippines without the consent of their people, not because the letter of the Constitution forbade it, but because, as the courts have held, the letter of the Constitution was always to be interpreted in the spirit of the Declaration of Independence, and it was inconceivable to him that the men who framed the Constitution intended to convey to the National Government a power that they "abhorred, and that they believed no sovereign on earth could rightfully exercise." We could not, he said, declare that taxation without representation was tyranny, and yet impose such taxation upon ten millions of people; we could not declare against the quartering of alien troops among ourselves in time of peace, and yet maintain a standing army over the Philippines. The plea that we would govern their people for their good, he said, was the plea of George III., and later it was the plea in defense of slavery. In reply to the argument that this Nation had already acquired and governed territories without consulting the inhabitants, he declared that there was the widest possible difference between the acquisition and government of practically vacant lands, and the acquisition and government of a subject people. President McKinley had himself declared, a year ago, that "forcible annexation under our code of morality would be criminal aggression." The question now, said Senator Hoar, is not, "Who will haul down the flag?" but, "Who will haul down the code? Who will haul down the President?"

❀

Congressional History: Senator Foraker's Reply

Senator Mason's speech followed similar lines. He disclaimed, as did Senator Hoar, any thought of turning over the Philippines to the mercies of Spain, and strongly advocated that, in accordance with our Monroe Doctrine, we should protect them, as we had the Spanish-American republics, against alien government from any quarter. Self-government, he declared, was the only way along which the manhood of a people could be developed. Like Senator Hoar, Senator Mason condemned the President for abandoning the best principles of his Nation and of his party. The defense of the President fell upon Senator Foraker, of Ohio, and the speech he made was a peculiarly brilliant one. The resolution under discussion, he said—the resolution of Senator Vest, declaring that the Federal Government has no constitutional power to acquire territory "to be held and governed permanently as colonies"—was of no present importance. "No one, from the President down to his humblest supporter, has sought or desired to exercise" such power. The only present question, he said, was the power of the Federal Government to acquire territory, whether by treaty or conquest, and to provide for its government. These powers, said Senator Foraker, the United States Government possesses without qualification. As Chief Justice Marshall said, nearly a century ago:

> The Constitution of the United States confers absolutely on the Government of the Union the power of making war and of making treaties; consequently that Government possesses the power of acquiring territory either by conquest or treaty. . . . The right to govern may be the inevitable consequence of the right to acquire

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territory. Whatever may be the source whence the power is derived, the possession of it is unquestioned.

In reply to a question whether the provisions of the Constitution immediately extended over all territory under our jurisdiction, Senator Foraker replied that he thought not, "except in a qualified sense;" and Senator Teller cited Daniel Webster to the effect that Congress might even refuse to a Territory trial by jury if it so deemed best. "No public man in this country," said Senator Teller, "save Mr. Calhoun, ever insisted that the Constitution must go by its own force into a Territory." Continuing, Senator Foraker said that no one proposed to dispense with the consent of the governed in relation to the Philippines, except as Senator Hoar himself had been willing to dispense with it in relation to the Hawaiians. The only alternative the United States had before it, he said, was either to turn the islands back to Spain or take them itself; for the islands had no government of their own. What we have done, he urged, does not deny to the Filipinos "the privilege of establishing a free republic if they are capable of it and want to establish it. . . . I have not heard of anybody who wants to do that. The President of the United States does not, I know." In conclusion, Senator Foraker declared his willingness to trust the Administration, and trust the institutions of this Government and the people of this Government, to do justice by the Filipinos, when we have learned more about their capacities and desires.

❀

Congressional History: The Civil Service Debate

The House of Representatives has again defeated the annual amendment striking out the appropriation for the Civil Service Commission from the bill provided for the payment of salaries. The defeat this year, however, was not a satisfactory one to friends of the reform. In the Committee of the Whole, where alone the matter was debated, an unusual number of Republicans spoke against the appropriation, and the motion to strike it out prevailed by a vote of sixty-seven to sixty-one. Mr. Evans, of Kentucky, who made the motion to strike out the appropriation, declared that he believed in appointment for merit, but opposed life tenure in office. Mr. Grosvenor, of Ohio, declared that the law had "throttled" the appointing power of the Government. Mr. Hepburn, of Iowa, declared that the system, in growing to embrace 72,000 clerks, instead of 10,000 as at first, had overreached itself, etc., etc. When Mr. Moody, of Massachusetts, urged that the opponents of the law ought to fight it directly instead of trying to cripple it by voting against the payment of lawful salaries, the friends of the amendment declared that year after year they had been denied the opportunity to vote directly upon the repeal of the law. Upon the direct issue they claimed that a majority of the House would support them. As this debate was almost exclusively among the Republicans, pledged by their platform to sustain the law, the effect was altogether depressing. Curiously enough, the only Democrats who spoke opposed the amendment crippling the Commission. There was some fear that when the matter came before the House the appropriation would be eliminated. When the roll-call came, however, only 96 (56 Republicans and 40 Democrats) voted against the appropriation, while 124 (74 Republicans and 50 Democrats) recorded themselves in its favor.

❀

A Disgraceful Incident

The purely military scandal of an unconcealed hostility between the authorities of the War Department and the General commanding the army has been followed by the personal scandal involved in the public vituperation of General Miles by Commissary-General Eagan. The language used by General Eagan—and that, too, in a deliberately prepared document, read before the Army Commission, not in the heat of oral speech-making—was not only violent and offensive, but literally indecent. It savored of the bar-room rather than of the barracks. We quote a single phrase—some phrases are unquotable: General Eagan says, for instance, of statements attributed to General Miles, "The statements in that interview I here and now denounce as unmitigated falsehoods, vile and slanderous, so slanderous that it can only be called filth." And over and over again he calls his opponent a liar without any "if" or "but," and with vulgar iteration and vehemence. The chief cause of all this billingsgate was General Miles's sarcastic reference to the refrigerated beef furnished the army as "embalmed," and his statement that the canned beef was unfit for use. Without trying to decide upon the points in controversy, it may be said that, as to the refrigerated beef, it is quite probable that General

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Miles was misled by the fact that some private experiments in chemically treating beef were carried on during the war, experiments with which neither War Department nor soldiers had anything to do; but as to the second point, there have been published numerous reports from officers in the field amply justifying General Miles's criticism—reports declaring that the soldiers absolutely could not eat the canned beef and would not eat it; Colonel Roosevelt has within the last week declared that it was "at best tasteless, and at worse nauseating." General Miles did not volunteer to testify, appeared only after formal summons, and only replied to questions put. It was eminently proper for the Army Commission to question him about the quality of food given to the soldiers, and equally proper for the witness to tell the facts as he knew them.

❀

The Causes of the Trouble

The matters in controversy between General Miles and General Eagan are not of such immediate consequence as the question whether the army and the Nation can be disgraced by such a scandalous act as that of General Eagan's without the punishment of the offender. The Army Commission listened to the paper in stupefied amazement; to many it seems that the Commissioners should have refused to listen to it; the next day the document was returned to its writer with a rather mild note of censure and a refusal to put it on the record. Later on General Eagan returned to the Commission his statement expurgated of its most offensive matter, with an apology to the Commission accompanied with a weak attempt at justification. A court martial is probable; military jurists hold that the guarantee to officers that their testimony before the Commission should not injure or prejudice them does not protect a witness for deliberate conduct and language unbecoming a soldier or a gentleman. Inspector-General Breckinridge, whose devotion to the service is universally recognized, is quoted as saying of this affair:

> I will tell you what is the trouble: what we need in the War Department is a set of gentlemen. In every war this country has had we have found that the War Department was not a unit with the army, but a sort of segregated factor working out its independent power. Headed by the Secretary of War, a Cabinet officer, the War Department has become filled, at least partly so, with a coterie of men who cling to each other, held together by the bond of mutual interest, and thus forced into a position which becomes one of open hostility to the rank and file of the army.

This incident will go far to convince the country that the charges against the Commissariat were not only well founded, but that the fault lies largely at the door of General Eagan—for conscious integrity rarely loses its temper so absolutely under charges which are absolutely groundless. Certain it is that a man who cannot control his temper before such a public commission is not the man to be put in control of an important department of the military service. It is quite as clear that the Hull Bill ought not to pass at present. The first duty of Congress is not to make a bigger army, but a better one. At present it is clear that there is no well-defined relation between the War Department and the army, nor even between the different divisions of the army. General Eagan refuses to consider himself a subordinate of General Miles, or in any way accountable to him. Before the army is enlarged it should be reorganized; the relation of the Secretary of War to the forces in the field should be determined by law; and a regular and orderly system of subordination should be established.

❀

The Federal Railroad Law a Dead Letter

This year's report of the Inter-State Commerce Commission is little more than a frank and forcible statement that the Inter-State Commerce Law is a failure. "Discriminations," says the report, "constantly occur, railroad managers are distrustful of one another, and shippers all the while in doubt as to the rates secured by their competitors. Enormous sums are spent in purchasing business, and secret rates are accorded far below the standard of public charges. The general public gets little benefit from these reductions, for concessions are mainly confined to the heavier shippers." When the Commission investigates, it is informed by witnesses that all memoranda were destroyed immediately or as soon as it was learned that the Commission had instituted an investigation. Owing to the decision of the United States Supreme Court in the Freight Bureau cases, the Commission has lost its long exercised authority to prescribe reasonable maximum rates, and owing to the decision of the same Court in the Troy case, the Commission has even lost the unqualified

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power to require roads to charge less for a short haul than for a long haul. This last decision is the most disheartening. The law, it will be recalled, forbade the roads to charge more for a short than for a long haul "under similar conditions." Before it was enacted its enemies declared that it would require the roads to charge *proportionately less* for short hauls, but now the courts declare that water competition and even railroad competition may create "dissimilar conditions," under which the roads may charge *absolutely more* for short hauls than for long ones. With regard to the request of the railroads that they be authorized by law to enter into pooling agreements, the Commission points out that the power asked by the roads is not merely the right to make contracts forbidden by the Inter-State Commerce Act and the Anti-Trust Law, but the right to make contracts which are "illegal and unenforcible by common law." The Commission, however, takes the side of the railroads in declaring that the latter's inability to form combinations is the cause of the secret discriminations practiced, whereas anti-monopolists hold that it is the ability of the railroads to form combinations which causes the exorbitant rates at the bottom of all secret discriminations. In competitive industries, where combinations to raise rates are impossible, secret discriminations do not exist. The Commission, however, while apparently sanctioning the demand of the roads that the public shall give them the right to form combinations, rightly demands that in that case the Commission or some other body representing the public shall be given the right to fix reasonable rates.

❀

Mr. Dingley's Death Nelson Dingley, Representative in Congress from Maine, Chairman of the House Committee on Ways and Means, and in part author of the Tariff Bill which familiarly bears his name, died in Washington on Friday of last week, at the age of sixty-six. Mr. Dingley, or Governor Dingley, as he was generally called, was a man of unflagging industry and of unquestioned sincerity. From early boyhood he was a student of economics, statistics, and history; his ability as a political leader and a framer of legislation came rather from the intensity of his application than from any native brilliancy of genius. He was a descendant of typical New England stock, and his hard-working capacity was almost a family trait. He was graduated from Dartmouth College, where he showed ability as a debater and writer on serious topics; practiced law for a short time; soon engaged in journalism, and as editor of the Lewiston "Journal" made that paper one of the strongest in New England; then quite naturally entered into political life, and more than once was Speaker of the State House of Representatives. After ten years or more of service in the State Legislature Mr. Dingley was elected to succeed Mr. Frye, when the latter became a Senator from Maine; and Mr. Dingley's majority in this, his first Congressional election, was, it is said, twice as large as had ever before been secured by a candidate in that district. In the House Mr. Dingley at once became prominent in the debating and framing of financial questions, and particularly in everything that related to the question of a protective tariff. It would not be in place here to discuss the merits and defects of the bill which bears his name; it is certain that the tremendous pressure of conflicting interests made the measure a very different one from that originally planned by Mr. Dingley; whatever view may be entertained of this or of any particular piece of legislation with which Mr. Dingley was especially concerned, it is beyond question that his ability and thoroughness made him to the Republican party a most valuable aid; and he was recognized as in many respects an eminently successful leader of his party in the House.

❀

Senatorial Elections In Connecticut Senator Hawley has been chosen his own successor. In the Republican caucus Mr. Fessenden and Mr. Bulkley had at first a majority of votes, but the bosses were not agreed, and therefore the candidate desired by the great body of Connecticut Republicans was able to obtain re-election. It was notable that all the legislators who were instructed by their constituents were instructed in favor of Senator Hawley—another argument, by the way, for the direct election of Senators. In Vermont Governor Smith has appointed Judge Ross, of the State Supreme Court, to fill out the term of Senator Morrill. In Indiana, after several ballots in the Republican caucus, Mr. A. J. Beveridge, of Indianapolis, was selected as Senator Turpie's successor. Mr. Beveridge

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is a young man of thirty-six, who graduated from DePauw University in 1885, and won in that year the first prize in the State oratorical contest. His candidacy was at first ridiculed on the ground that he was merely a word-painter; but his admitted success as a speaker finally secured for him the nomination. It is gratifying to learn that Mr. Beveridge worked his own way through college, and that at the age of fifteen he was a logger and teamster. The Lincoln and Garfield tradition has not lost its inspiration to young men or its hold upon the affections of those who are older. In California and in Montana the ballotings for Senator still continue. In California U. S. Grant, Jr., is still in the lead. In Montana the charges brought by Mr. Clark that money has been used against him seem to be widely believed, and, if proven true, are likely to result in his election. The seriousness of this Montana scandal has intensified the popular feeling that the election of Senators must no longer be intrusted to the Legislatures. In the days when the money power was small, when politics were unorganized, and when each legislator was in close touch with the small constituencies he represented, the choice of the representatives was likely to be the choice of the people; but at the present time election by the Legislature is too likely to mean the dominance of the unseen powers which are in direct conflict with the popular will.

❀

Senator Depew

The nomination of Chauncey M. Depew gives promise that the State of New York will have a better representation in the Senate of the United States than it has had for some years past. Mr. Murphy can hardly be designated even as a figurehead, so little figure has he made in that body. Mr. Platt is a man of unquestionable ability, but it is of an administrative, not of a deliberative, character, and he uses his Senatorial position to determine questions of appointment which under the Constitution do not belong to his office, and has thus far contributed little or nothing to National legislation, which does belong to the office. Mr. Hill is an abler man than either, but it will hardly be thought, at least by the readers of The Outlook, that he was a true representative of the Empire State, or even of his own party in that State. Mr. Depew is thoroughly familiar both with the city and with the rural populations. He knows broadly, if not profoundly, the commercial and industrial conditions of the State, and he has the ability to represent them. His chief defect thus far has been a dominating desire to please his audiences, which is quite inconsistent with power to lead them. If he realizes his opportunity, harnesses his ability to the higher work that lies before him, realizes the difference between after-dinner speeches and Senatorial deliberations, he has the power to produce a real impression on the State and on the country through his Senatorial position.

❀

The Quay Contest

In Pennsylvania the Supreme Court has unanimously denied the petition of Senator Quay's attorneys to quash the indictment against him or take the trial of the case away from the Philadelphia Court. Forty-three Republican members of the Legislature have signed an agreement not to vote for Senator Quay until he has cleared himself of the charges against him. Unless six of these men break their agreement, or unless Democratic votes or absentees give the Quay faction a majority when the balloting takes place, Mr. Quay cannot be elected until the trial in Philadelphia has been held. At the Democratic caucus Mr. Jenks, the recent candidate for Governor, was made the party nominee, and defection from him to Senator Quay would create a scandal too great for a legislator to face. Some of Mr. Quay's opponents are now confident that he has been defeated, but Mr. Quay's friends profess to be equally confident of his election. In both cases we suspect the confidence is somewhat assumed for effect.

❀

Governor Roosevelt's Appointments

There is no question about the determination of Governor Roosevelt to give the State of New York an honest, businesslike, and thoroughly independent administration—independent, that is, in the sense of freedom from party trammels when party trammels stand in the way of efficiency; but the Governor's experience in attempting to secure men to fill important positions shows clearly that the best executive is dependent in large measure upon the co-operation of the private citizen. It has happened too many times that the refusal of the best men to accept position has compelled the

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choice of men of second rank. Colonel John A. Partridge, who has been appointed Superintendent of Public Works, was not the first choice of Governor Roosevelt, but, according to all testimony, he is, if not an ideal man, a man of unblemished integrity and of unquestioned ability. He lacks the special training as an engineer which would make him an ideal appointee; but, on the other hand, he has the great qualification of being absolutely free from the suspicion of undue intimacy with machine politics. Nor is the Governor content with the mere lifting of the Department of Public Works out of the slough into which it had fallen under Governor Black; he is determined to redeem his pledge to probe the canal scandal to the bottom, and to inflict upon the wrongdoer an adequate punishment for the violation of a great public trust. From the beginning of his campaign as candidate for the Governorship he has steadfastly held to this purpose, and no one who knows his persistence of character can doubt that the result will justify the trust of the friends of honesty.

❀

Guarding Against Improper Legislation

It is a misfortune that the eminent lawyers whom Governor Roosevelt appointed special counsel to conduct the case against Superintendent Aldridge have declined the task. Mr. Locke and Mr. Milburn are entitled to the inference that their declinations were rendered imperative by circumstances which they could not control; but it is a misfortune that they were unable to cooperate with the Governor in the discharge of this pressing public duty. Governor Roosevelt has gone still further, and has announced that all private and local bills, in order to escape his veto, must be introduced into the Legislature during the next eight weeks—a precaution against legislative jobbing and trickery which evidences a thoroughly practical method of dealing with bad legislation. By agreement between the Governor and the leaders of the Legislature, hereafter the rule requiring that new matter injected into old bills shall be designated by the use of italics, in order that the Legislature may be fairly warned of any change in the character of the measures before it, will be enforced. It is a long time since any Chief Executive of this State has, at the beginning of his term of office, given such distinct evidences of his determination to serve the people of the State without regard to the protection of party friends or the undue advancement of party interests.

❀

Economy in Municipal Affairs

One of the most interesting paragraphs of the first Message of Governor Roosevelt was that suggesting that the Legislature investigate the municipal affairs of New York with a view to securing greater economy in its administration. He suggested that certain offices be abolished, that longer hours of service be required in other offices, that certain offices now supported by fees be placed on the salary list, that municipal courts be administered with a view to securing greater justice to workingmen in the matter of attendance at court, and he intimated that many inspectors and deputies now employed in the city were unnecessary. This short paragraph is one of the many proofs of the intimate knowledge the Governor has of the municipal system of work and wages. When contrasted with the call for more inspectors in the Department of Labor in the State, it shows an equally intimate knowledge of the needs of the great Commonwealth of which he is the executive head. His demand for economy is not the trick of the politician, but the demand of the statesman who wishes the money collected from the citizens to be expended in a manner that will secure the greatest good to the greatest number. To him public service is not a public crib at which to feed parasites. As if in confirmation of the wisdom of the Governor's suggestion, the President of the Borough of Manhattan appeals to the citizens through the press for work to do. This office carries with it a salary of five thousand dollars a year, to which must be added the expenses of an office, necessary clerks and attendance, and maintenance. The special duties of this official are to preside at the meetings of all local boards, to which are supposed to be referred questions by citizens of the district in regard to paving, street lighting, the condition of the poor, and like matters. The local board cannot initiate any movement; it can only recommend to the Board of Public Improvements, or other authorized boards, the questions that come before it. It has no authority to hire expert service. It was evidently intended to give to the citizens of each political unit known as an assembly district an authoritative body representing the district and conversant with

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its needs. The value of the local boards has been questioned for some time, and this President's communication to the citizens indicates that either the local boards should be abolished or their powers and duties increased. One thing is certain: all citizens must respect the newly elected Borough President who urges the citizens to give him a chance to earn his money.

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Women Voters in Chicago

Governor Roosevelt's recommendation in his message, of women suffrage in school matters, which we think has been erroneously interpreted as committing the Governor to an affirmative position on the general question of suffrage for women, makes interesting some facts which have been gathered by the anti-suffrage women respecting the vote of women in Chicago. They state that the number of women in that city who are entitled to vote on the school question is over 250,000. Of these, in 1894 less than 30,000 registered, and less than 80 per cent. of the registered voted; in 1896 less than 6,000 registered, and about 50 per cent. of those voted; and in 1898 less than 1,500 registered, and about 75 per cent. of those voted. These figures go far to confirm the conclusion indicated by the Massachusetts election of 1895, when the women of the State were asked to vote on the question whether they wished the right of suffrage or not, and less than four per cent. of the women of the State voted in the affirmative. It is further confirmed by the fact that in this State only two per cent. of the women entitled to vote at school elections now avail themselves of this privilege—if it is a privilege. It has long appeared to us, and these facts seem to demonstrate the justice of the opinion, that women generally do not wish the suffrage, and that the real question is not whether the right of suffrage shall be conferred on a class in the community who wish it, but whether the duty of the suffrage shall be imposed on a class in the community who do not wish it. To lay the burden of suffrage on a class who do not desire to vote would be a new experiment in politics, and certainly a very doubtful one. If the question of woman suffrage is to come up in a practical form in any State of the United States in the future, it would seem to be right to bring it up in the form in which it was brought up in Massachusetts. Order a special election, at which the women may vote on the question whether they wish to vote or not, and see how large a proportion desire the suffrage. If, as the elections both in Chicago and Massachusetts seem to indicate, not more than four or five per cent. of the women in any American community desire the suffrage, it is difficult to see any reason why the duty of suffrage should be imposed upon the great reluctant majority. And it must be remembered that the liberty of voting cannot be given to the few without imposing, or seeming to impose, the duty of voting on the many.

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The Anglo-American Commission

Since the reassembling of the Anglo-American Commission at Washington, the illness of the Hon. John W. Foster and the death of Mr. Dingley have seriously interfered with its deliberations. The intimate knowledge of the former in regard to the Behring Sea difficulties, and of the latter on all questions pertaining to reciprocity, could not have been dispensed with had not the Commission already made much progress in discussing terms of settlement. Sub-committees have been at work on several points at issue, but during the last two weeks fewer reports have been given out than during any previous sessions of the Conference. The one important fact thus far is the meeting of United States and Canadian lumbermen at Washington to arrange a basis of compromise on the lumber duties. The meeting was entirely fruitless, as the deputation representing our side would not agree to any reduction, holding that cheaper production in Canada more than offset any advantage gained by putting logs on our free list. The only concession mentioned as likely to be made by our side rather than see this part of the negotiations fail is a reduction of 20 per cent. from the present $2 rate, but even this is not probable. The item of lumber is believed to be pivotal with the Canadians, and the denial of its free admission is reported to have made a difference in their attitude with regard to the fisheries. Though the Canadian Commissioners have said nothing, opinion in the Dominion is stiffening against any concessions to American fish. With regard to the probabilities of a general settlement, a speech recently made at Montreal by Sir Wilfrid Laurier has been interpreted as adverse, indicating that the Conference had not realized his anticipa-

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tions in regard to Canadian interests. On the whole, it must be said that the outlook is not favorable to a treaty covering all the questions.

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Indian Schools The Outlook agrees heartily with the "Congregationalist," which in its issue of January 12 protests against the petition of Cardinal Gibbons for the reopening of the question whether National funds shall be appropriated for the maintenance of Indian schools under church control. The whole administration of Indian matters has been an anomaly, due rather to lack of foresight than to any deliberate wrongdoing. We had, in the first place, to deal with the Indians as foreign nations, and we have been slow, perhaps culpably slow, in adapting ourselves to the changed conditions in which they are no longer foreign nations, but alien and subject races in our own land and under our authority. While they were foreign nations they were proper subjects of foreign missionary service, and the schools which were organized were necessarily parochial schools. Within the last few years the Government has come to recognize the fact that they are not foreign nations, but members of the American Nation, and entitled to the rights and subject to the responsibilities of other Americans. Among these rights now universally recognized is the right to a public-school education; and under President Harrison's administration this right was fully recognized, at least in theory, and under General Morgan, as Commissioner of Indian Affairs, a system was initiated, the object of which is to provide secular education for all Indian children of school age residing on the reservations and not provided for by the common schools of the State. One denomination after another has accepted this conclusion and either withdrawn from teaching altogether or carried on its schools by its own funds. The Roman Catholic Church is the only one which has not accepted this principle. Five years ago Congress, seeking to avoid sudden revolution, voted to decrease gradually the amount appropriated to the Roman Catholic Church by twenty per cent. each year, until at the expiration of five years the appropriation should cease. The time for this cessation has now come, and there is no reason why the decision arrived at five years ago should be set aside or even the question reopened. As our readers know, The Outlook has no hostility toward the Roman Catholic Church, but we urge churches, associations, and individuals to send in to the Committee on Indian Affairs their protest against any continuation of the policy, so absolutely un-American, of supporting by National funds sectarian or ecclesiastical organizations.

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Commercial Progress The trade reviews of the year 1898 are, with few exceptions, extremely optimistic. The number of commercial failures (12,192) was less than in any year since 1892, and the volume of bank clearings was ten per cent. greater than in that year even. The gains in bank clearings have, indeed, been greatest in the speculative centers, and more than half of the business on the New York Stock Exchange is now in the securities issued by trusts and industrial combinations, whose number has rapidly multiplied. But, quite apart from this distinctively speculative business, investment securities proper command the highest prices in recent years. As regards sections, the West has shown the greatest prosperity, though every part of the North, save New England, has made material advances. In the South, where two-thirds of the families are engaged in agriculture, and cotton is the "money crop," the unprecedentedly low price for cotton prolongs the depression. In New England, also, the relative lack of progress is partly due to the state of the cotton industry; but the branch which has suffered most is the woolen business, for which great prosperity was anticipated from the new tariff. Secretary North, in his annual review for the National Association of Wool Manufacturers, says that "in general dullness and non-employment the year has been only less notable than 1894." The advance in the price of woolens caused by the tax of twenty-two to thirty-three cents a pound on scoured wool has led, he says, to the widespread substitution of cotton and shoddy for all-wool fabrics. In the iron trade, last year was one of unprecedented production. The output of pig iron was nearly twelve billion tons, or nearly two billions more than in any previous year, and nearly three billions more than the output in Great Britain. The exports of iron manufactured goods exceeded $100,000,000. The foreign trade of the year, as was anticipated, broke all records. The exports were about $1,250,000,000, or over eighty dollars for every family in the country;

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while the imports ($633,000,000) were but little more than half these sums. The net imports of gold were $140,000,000; and this contribution, together with the increase of the gold product in this country and the reduction of the funds in the Treasury caused by the continuance of the deficit, have added more than $200,000,000 to the volume of money in circulation. This is a result which is gratifying to all parties—to the bimetallists because they believed that business prosperity demanded an increase of circulation, and to monometallists because this demand of their opponents has been met without the remonetization of silver.

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New Incidents in the Dreyfus Case

It is the unexpected which always happens in the Dreyfus case. The latest incident is the retirement from the presidency of the Civil Section of the Court of Cassation of M. de Beaurepaire, who has left the bench apparently for the purpose of taking a hand in the Dreyfus discussion as a partisan. He accuses one of his colleagues, Judge Loew, the President of the Court, of appointing M. Bard, the reporter, because of his partiality to Dreyfus, and accuses other magistrates who were to conduct other branches of the inquiry on the same ground; and he declares that the rehabilitation of Colonel Picquart amounts to a declaration of Dreyfus's innocence. He further accuses Judge Loew of hostility and aversion to the generals of the army, and of expressing approval of the attacks on the General Staff. He has gone further and published a statement which he calls "An Appeal to the Deputies," in which he urges them to take the Dreyfus case out of the hands of the Criminal Chamber of the Court, and order a real and solemn inquiry. If the Court of Cassation is not competent to conduct such an inquiry, the outsider wonders what tribunal in France could discharge that function. The balance of the appeal is made up of an expression of grief that five or six magistrates have put themselves on record against the army, with the suggestion that this prejudice is directed at "the poor officers whose uniform is the garb of sacrifice, who work devotedly for the loftiest aim which exists;" and the appeal closes with a declaration that the army is worthy of respect from the highest to the lowest rank. This appeal bears on its face all the signs of the demagogue; and these signs are so evident that they have seriously marred the influence of M. de Beaurepaire's action. The spectacle of a judge descending from the bench, abusing his colleagues, and joining in the glorification of the army is not one which the friends of France can look upon with any satisfaction. The fact that M. de Beaurepaire's appeal seems to be reacting upon himself is, however, a distinctly favorable indication of the turn of affairs. Unluckily, public opinion is likely to be inflamed again in the near future by two additional trials: one, of the author of a book called "The Army Against the Nation;" the other, of the editor of "La République Française," who is charged with having insulted the memory of Lieutenant-Colonel Henry by suggesting that Henry was the real traitor.

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Mr. Choate as Ambassador

The appointment of Mr. Joseph H. Choate as Ambassador to England has been expected for some time past; and although the appointment has not yet been confirmed by the Senate, it has been confirmed by the people with singular unanimity. Wherever Mr. Choate is known, his fitness for the high position to which he goes is recognized. He has not had, it is true, diplomatic training; he has never been in public office, although he has on various occasions discharged public functions; but his whole life has been a preparation for the handling of difficult and delicate questions. He is one of the leaders of the American bar, by virtue, not only of his power over jurors, but also by his influence with judges. His quickness, resourcefulness, and charm of manner have made him a conspicuous figure for years past in a profession which never lacks men of ability and dignity. Inheriting a name associated with eloquence and legal learning, Mr. Choate has enriched instead of diminishing its associations. Like his uncle, Rufus Choate, his activities and interests have gone outside his profession. He has been a prominent Republican in this city for many years; and although it cannot be said that he has initiated reform movements, it is certainly true that he has been in sympathy with them, and that on a number of occasions he has taken an attitude which has allied him with the independent element in his own party.

As a citizen he has been constantly called

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upon to advocate various educational and philanthropic movements and causes, and the grace of his speech and its persuasiveness have been generously given. If Mr. Choate has a failing, it has been in an occasional irresponsible use of wit and satire; but his social instincts are so fine and his perception of the bearing of questions is so keen that his wit is likely to be tempered by the sense of responsibility; and as a representative of the United States to the other branch of the English-speaking race, he will not only continue the best traditions of a long line of distinguished ambassadors, but will interpret the kindlier feelings, the social ties, and the sense of a common heritage and work of both peoples. His gifts as a speaker will be of special service because his chief duty is likely to be the fostering of the ties between the two countries by interpreting the American feeling and character in a country in which both have been often misunderstood.

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The Philippine Problem

An "Old Soldier," in a letter published in another column, gives the reasons for his belief that we must conquer the Filipinos if we are to exercise governmental functions in the Philippines. It is to be said in support of his view that so eminent and conservative a citizen as ex-Senator Edmunds holds the same opinion. In a published letter he says that "the people of the islands, who are carrying on the rebellion in order to be free and independent, do not desire to be annexed and become a territorial dependency of any kind of the United States; and that they intend to resist annexation appears to be indisputable;" and he adds that this proposition, with others which precede it, "will not be disputed by any intelligent person."

Nevertheless we think that Senator Edmunds and the "Old Soldier" assume too much.

It seems to us very easy to state the two fundamental principles by which the United States must be governed in its attitude and action toward the Philippine Islands. The first of these principles is that we are, as a Nation, responsible for peace, order, and good government within those islands. If the Philippine army is allowed to take possession of Manila, to sack the city, plunder the houses, and murder unoffending citizens, we shall be to blame. The second principle is that we are not to conquer a reluctant and recalcitrant people and hold them in subjection by our force of arms. We want no territory annexed to the United States against the will of its inhabitants; we want no people as citizens of the United States who are citizens under compulsion.

How to reconcile these two principles, and how to apply them, is the problem in the Philippines. If we knew the facts, the application would not be difficult; but we do not know the facts. We do not know whether the Filipinos desire independence, or annexation, or colonial connection, or a protectorate; it is doubtful whether the Filipinos themselves know. They know that they wish to be free from the domination of Spain. They are free from the domination of Spain. Whether they wish to assume the responsibilities and run the risks involved in independence is a question which many of them have probably not even considered, a question on which probably very few of them have a well-settled and intelligent conviction. At all events, we do not know what those convictions are, if they exist.

Aguinaldo and his armed forces may represent the public sentiment of the best citizens in the Philippines; they may represent the property and intelligence of those islands. In his proclamation he may be speaking for those who have a right to direct the destiny of the islands. This is certainly conceivable. Apparently Senator Edmunds and the "Old Soldier" think that this is not only probable but certain. If they are right, if Aguinaldo and his armed forces do represent the intelligence, the thrift, the virtue of the Filipinos, they have a right to try the experiment of independence, even though it should prove disastrous to them. Certainly the American people have no desire to thwart their attempt and forbid their endeavor.

On the other hand, if any trust at all can be placed on the newspaper reports, it is certain that Aguinaldo has been paid by the Spanish Government in times past to lay down his arms and withdraw from the country. His previous fighting was not for liberty but for personal acquisition. This fact leaves him under well-grounded suspicion of being not a patriot but a blackmailer, of representing, not the intelligence, thrift, and virtue of the Filipinos, but their bandits and their plunderers. If this is the case, the United States has no right to abandon the islands to him and his men-at-arms. It has no right to

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yield to the demands of a blackmailer: neither to purchase exemption from his violence nor to surrender the interests of the islands to him for purposes of plunder.

It is not possible for the seventy millions of people in America to determine this question. They cannot take the answer for granted, as ex-Senator Edmunds seems to have done. They cannot evolve the answer out of their own consciousness, as the "Old Soldier" has done. They cannot determine it by balance of probabilities on vague and contradictory reports in the daily press, some of them history, more of them rumors. They must leave this question of fact to be determined by their representatives—primarily by the President of the United States, secondarily by the officers whom the President of the United States has appointed, and who are in command in the Philippines. Thus far the course of the President and the course of the officers in the Philippines have been such as to entitle them to the confidence of the American people. The people have the right to assume that neither the President nor the officers of the army and navy desire, on the one hand, to open a war of conquest, nor are willing, on the other hand, to abandon a people, for whose protection America is responsible, to armed forces whose object may be plunder and whose leader may be an irresponsible and unprincipled adventurer; the American people have a right to assume that the President, and the officers in the Philippines who are representing the President, are giving their best thought to the study of this problem, and are endeavoring to be guided in their action by those principles of liberty and justice which are incorporated in the American Constitution, and, in the main, illustrated by the life of the Nation.

It is a mistake to suppose that a great democracy consisting of seventy millions of people must know all facts and determine all questions for themselves. Democracy simply involves the doctrine that the people have the right to select the men who shall ascertain the facts and shall apply to the solution of national problems democratic principles. Until some reason is given for the opinion that the President, his advisers and his representatives, are false to American principles, it is safe to trust them. If they shall prove false to American principles, it will then be time enough to reverse their policy and appoint other officials in their place.

The Public Health

The fact that society is a living organization, and that government, as the form of that organization, like every other living thing, is constantly adjusting itself to new conditions, is strikingly brought out by the expansion of authority in the direction of the prevention of disease. Researches in bacteriology have not only scientific value, and value as reducing the death-rate, but they are affecting our conception of the functions of government and enlarging the governmental powers. The time is not distant when every drop of water and of milk admitted into any community will be rigidly supervised; for water and milk are avenues of approach for the most insidious and deadly diseases. Water is dangerous unless thoroughly supervised; and as our conception of government and our practice of the art of governing become more intelligent and thorough, public control of the conditions under which milk and water are produced and served will become more rigid and exacting.

This broader conception of the functions of government in protecting the governed will be invoked sooner or later by the new view of consumption, one of the most deadly and widely prevalent of diseases. It is not so many years since it was supposed that consumption was an inherited disease, and that it was also incurable; we now understand that it is not an inherited disease—although conditions which are favorable to its development are sometimes inherited—that it is entirely curable in most cases, and that it is highly contagious. The latter fact people at large are slow to believe; hence the great difficulty of arresting the progress of the disease. In Italy, which a century ago was devastated by consumption, the mortality from this cause has been reduced over eighty per cent. by rigid restrictions. It is now known that consumption, or tuberculosis, is due to a bacillus, which cannot be conveyed from a sick to a well person by the simple process of respiration, but which is contained and given from the invalid in expectoration. Communities which have been exempt from consumption, such as some places in the Alps, but in which consumptives have gathered in considerable numbers, have developed the disease among the natives; while, on the other hand, communities in which the personal habits of the invalids have been

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rigidly supervised have been freed from the disease, or have been entirely exempt from it. The Board of Health in this city, as in many other cities, has made expectoration in public places an offense against the law, not only on the ground of decency, but also for sanitary reasons. Expectoration on the part of those afflicted with consumption in any form must be under conditions which physicians now readily meet, and for which they have provided. The inroads of this disease are so serious and the sacrifices of human life which it exacts are so great that government action will not be very long deferred. Public health demands that it shall be treated as a highly contagious disease.

In England a National Association has been formed for the purpose of enlightening people at large, and of awakening and directing public opinion; and this association is receiving the support of many of the most prominent and distinguished people in the United Kingdom. The programme is a very simple one. It is proposed to teach the public, in the first place, that consumption in all its forms is highly contagious; that expectoration in public places must be prevented; that milk, which is equally the medium of typhoid and of consumption, must be sterilized. It is further proposed to establish a number of sanitariums. There has been a great growth of interest in the subject in this country of late years, and various sanitariums have already been established where the disease is being very successfully treated, especially if taken in its earlier stages. In this State a Senate committee has reported that consumption is contagious, and recommended that the State establish a hospital or hospitals for the treatment of cases of tuberculosis, the same to be located somewhere in the forest preserve in the Adirondack Mountains, the site to be selected by the Trustees approved by the Forest Preserve Board. An accompanying bill provides for an appropriation of $200,000, the appointment of a commission to locate a site (the Governor to appoint), and the appointment of examining physicians, two in number, in each of the cities of New York, Buffalo, and Syracuse, to examine patients and commit them by certificate. Patients able to pay, or having relatives able, must do so.

In the matter of cure by climate there has also been a change of view. Formerly, warm and sheltered places were sought; of late years, high, open places have been preferred. The Isle of Wight and the Mediterranean have given place to the high Alps, and in this country to the Adirondacks and the Rocky Mountain region. But physicians are rapidly coming to feel that it is not so much the climate as the habit of life which effects the cure; and that in proper localities—that is to say, in localities which are not exceptionally damp or unfavorable—the same results can be secured as in the higher altitudes, if patients will live in the same way—if they will give up all responsibility, throw aside all work, and live out-of-doors. The real cure for consumption is undoubtedly plenty of pure, fresh air; and hosts of men and women on the verge of decline are restored to health simply by getting out-of-doors, and spending the greater part of the day in the open air, keeping proper hours, and refraining from overwork. The great majority of invalids, in favorable localities at least, could be successfully treated at home if they had the courage and the persistency of will to secure and to maintain the same conditions of rest, irresponsibility, and open-air life which they would secure in the woods or mountains.

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Beauty and Immortality

Referring to a recent editorial in these columns, a correspondent writes:

"Art lost to the soul which craves the image of its own beauty and the emblems of its own immortality." May I ask what you mean in the clauses I quote? I ask because I am preaching to an agricultural people here on the frontier; who, by reason of the overwhelming materialism in which they are caught, seem to be losing some soul faculties; and find myself struggling fiercely to hold the vision—without which I shall die. I feel, dumbly enough and without knowing why, that the expression and appreciation of beauty is an essential part of salvation; and, vaguely enough, I feel, rather than perceive, that behind your words lies a thought that would help me get a clearer view of myself. My soul is constantly stirred by sensations that sweep down upon me from every quarter, but there is not the reaction that might come from an adequate interpretation. I am in the midst of spiritual forces much like a pagan in the midst of the great natural forces that swept down upon him. They overwhelm me.

Human development is so irregular and so frequently interrupted by outbreaks of passion or inroads of barbarism that men have never yet, in large masses, at any one time, grown symmetrically and in harmonious completeness. No race has yet appeared which has been strong enough and clear-sighted enough to sustain itself on ascending

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lines of activity in all the great fields of life—religion, art, nature, and practical affairs. The Hebrew had the moral and spiritual sense, but lacked the artistic; the Romans had immense executive energy, but very little spiritual insight; the Greek genius was far more highly developed than Greek character. And it was largely due to this partial and incomplete development, this inability to round out human experience and hold the different sides of human life in true balance and sound relations, that the civilizations of these gifted and influential races came to an end. These civilizations in an organic form ceased to be, but each race contributed something to that totality of civilization which is indestructible. Modern races are, for this very reason, in the way of securing that full and balanced development which will not only give free play to spiritual energy in all fields, but satisfy the soul by making its environment reflect and express its own quality and nature. This harmony between the soul and the forms of life about it has never yet been secured, save for very short intervals and for very few persons; and yet this correspondence between a man's ideals and his condition is one of the things which he passionately craves, and without which he is a stranger in his own time and an alien among his own people.

It is often necessary to make one virtue wait upon another, and to accept for the moment conditions which would be intolerable if they were permanent. In time of war the customary occupations are often suspended; in camp men live without those accessories which make up the richness of life; under the stress of danger they put aside most of the things they value for the sake of some one of the basal principles or possessions upon which civilization rests. It has happened more than once that the race, or parts of it, have had to fight for spiritual life; that is to say, for freedom, conscience, and the possibility of clean living. The rejection of beauty by the early Christians was largely due to the fact that the beauty they saw about them was part of the structure of a civilization which had become not only corrupt but corrupting. They put beauty away because, for the moment, they had to fight for righteousness. And when conditions arise which compel a momentary choice between right living and right expression, there can never be a doubt as to the right choice. Men must be sound and free before they can make the expression of their life wholesome, noble, and adequate. It is well to remember that the Christian revolt against art was not made in a great, free, creative epoch, but in a period of decadence, when the line had lost its firmness, the figure its nobility, the method its force and dignity; a period when art had become the servitor of a demoralized and declining race.

But these reactions against beauty, these epochs of rejecting its resources, mark the exigencies and crises of civilization, not its full, free, rich movement. Wars are interruptions of normal living; camps are tolerable only because they are temporary; and the end of all struggling, either by individuals or by society, is to give life greater freedom and fullness. The moment life is free to find full development, it seeks beauty as inevitably and by as deep an instinct as it seeks truth. Right living, right thinking, right speaking—these are all and equally essential to the life God meant men to live, if the structure and needs of their natures give any trustworthy indication of his purpose. We are still so far from any spiritual conception of beauty that we are slow to recognize its structural necessity; we are so accustomed to regard it as decorative, ornamental, external, that we fail to perceive its rootage in the spiritual nature and its place in the spiritual life. Beauty in visible structure and form is righteousness in structure and form; for beauty reduced to its simplest terms is the best way of doing a thing; the best because the most adequate, complete, and final. A man is moral only when he does right in speech as well as in act; when his words as well as his deeds express the highest quality of his nature and disclose his conscience. It is not irreverent to say that the ferns reveal the conscience of God as truly as the stars declare his glory. We are in the habit of speaking of Him as the Creator, but we forget that, in the very nature of things, a divine creator must be a divine artist. God could not do things badly without violating his own nature; it is well to remember this fact when we are tempted to reject something in Nature of which we do not see the beauty. Beauty is wrought into the very structure of the world, because beauty is the final form of expression—the natural and only form in which God can create things. An ugly world would be an

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immoral world. Therefore the ferns reveal the conscience of God the Artist—the conscience which takes no account of the possibilities of recognition and recompense, but must always and everywhere give to the minutest detail of work the last touch of perfection.

Living in an incomplete world, in an unfinished civilization, and being ourselves only sketches and outlines of what we are to be, we lose, not the passionate craving for beauty, but the clear perception of its moral necessity. The same law which imposes righteousness upon us imposes beauty as well; it is only in our blindness that we separate the two or imagine that there is antagonism between them. Beauty is the highest form of righteousness, and until righteousness is beautiful it has not reached its highest form. We are so accustomed to righteousness in its rudimentary forms in ourselves and others that we lose sight of this great truth. There are times when partial development seems inevitable, and carries with it an apparent postponement of those finer forms of spiritual unfolding. The Puritan was, at his best, a noble figure; but it is clear that the Puritan was the man of a crisis, not the master of a final and complete development of spiritual or social life. There can be integrity without beauty, if beauty must be postponed; but such an integrity is always partial and preliminary; it can never be final. "The beauty of holiness" is not an empty phrase; it means much which we have not mastered as yet. For every knotted and gnarled character, like Knox and Cromwell, bent on doing the will of God, men ought to be grateful; such men are the heroes of the tremendous struggles of the race for the right to live freely and completely; but its heroes of the freer and fuller life are men of a higher mold. Beauty is not always, under all conditions, within reach of the righteous; but, after the struggle, there must be other ways and days before them, and in the final stages of their being they, too, must find beauty. Immortality must bring beauty with it.

In so far as the saints have been unlovely, they have been undeveloped; in so far as the heroes have lacked harmony and sweetness, they have lacked maturity in righteousness and strength. There has been but one perfect life on earth, and the beauty of that life was the effluence of its righteousness, the radiance of its divinity. Christ had all the strength of the heroic fighters for truth, without a touch of their harshness and unloveliness; he had all the courage of the reformers, without a trace of their narrowness and lack of imagination; he had all the calmness of the truth-seeker, without a touch of his indifference to individuals. He was so harmonious that we find it almost impossible to comprehend him. He reverses all the conceptions of the saint, the hero, and the great man that have been held from time to time; he utterly failed to meet the expectations of those who were watching for the coming of a Messiah. So accustomed are we to imperfect development, with its confusions of violence with force, of ruthlessness with strength, of selfishness with genius, that we cannot easily reconcile the beauty of Christ's nature with its immeasurable resources. When the creative artist appeared among us, he was beautiful because he was divine. His words shared the beauty of the world, and in parable and teaching he associated these forms with the spiritual life. Birds and flowers and stars are as much at home in his speech as in the air, the fields, and the sky. In gesture, deed, and word; in all the crises of his life and in the presence of all men; in joy and sorrow, in death and in resurrection, beauty clothed him like a garment. As he was Truth, so was he Beauty; for truth, when it ascends to the highest stage and finds its final expression, is beauty.

In beautiful forms, therefore, the soul "craves the image of its own beauty and the emblems of its own immortality." This craving is none the less real because it is often unintelligent; it is instinctive in all men who have any spiritual vitality; and there are many to whom ugly and inharmonious surroundings bring something very like physical pain. Sin in all its forms is hideous; it never wears beauty save as a mask, and never can wear it long. In the exact degree in which we hate sin do we long for the beauty of holiness; in the exact degree in which we long for perfection do we crave that beauty in form, manner, and life about us which shall correspond with the inner vision. And so long as we are denied that harmony are we driven back upon ourselves and become the prey of that dissatisfaction which always springs out of discord. When we come upon perfect beauty in any form, a sudden thrill warns us that we are facing one of those last

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perfect touches in which an idea, a vision, an experience, is born into and vitalizes a form. So in all the greatest art we seem to find ourselves; and in finding ourselves we instinctively confer immortality upon the form which shares our life. An artist pours his life into his book, his statue, his building, his painting, with the conviction that he has laid up for himself that fame which is the human synonym for immortality; and men guard and cherish the perfect work because, being perfect, they are persuaded that it must endure. So the marbles remain though the Greeks are gone; the Madonna survives though Raphael has departed; the Fifth Symphony speaks though Beethoven is silent; Westminster abides though its builders have perished. In its art the race sees the visible emblems of its immortality.

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The Spectator

While the Spectator's point of view is usually cosmopolitan, he at times forgets himself and makes discoveries, in the manner of a provincial; for a true cosmopolite never discovers anything—he knows it already. A cosmopolite would have known, for instance, that the mere fact of living in the Nation's capital doesn't necessarily premise an interest in public questions; the Spectator, in his provincial mood, fancied that everybody in Washington would at this time be talking about Expansion. He was cruelly disillusionized in his first interview in the governmental city. This was with a colored barber. The Spectator found that the gentleman of the loquacious craft knew nothing and cared less about the Philippine question, but was full of knowledge and enthusiasm about a recent prize-fight! Verily that was a sage remark of one of the old Edinburgh reviewers, that the stupidest yokel in the dullest English village, while he might be ignorant of the name of the Premier, could always be depended upon to answer a challenge as to the identity of the champion bruiser of the day!

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This air of indifference as to governmental problems seems not only to pervade Washington "society" (and in social groups whose tone is so largely given by the official class this is perhaps only carrying out the rule that in polite conversation one should "sink the shop"), but to permeate also the atmosphere of the Capitol itself. The Spectator was present on an afternoon when a fire-eating Senator—no, the breed is extinct—but when a Senator from the State of South Carolina gave his views upon the presumably all-absorbing topic. His speech was a good one, as speeches go in these days, but it failed to attract the attention of more than half a dozen of his fellow-Senators. What a trying position for an orator to occupy! With his back to his real auditors, the crowd of tourists and visiting constituents in the gallery, the Senator addresses a Chairman who has a genius for keeping track of the proceedings out of the corner of his eye while apparently oblivious to everything but the messenger or page or Senator who may be whispering to him at a given moment. The Senator's colleague at the next desk is working away at his correspondence as unconcernedly as if in his private office. Just across the aisle is a famous silent statesman, who scarcely ever, while in the Senate, opens his mouth for publication, but whose much-caricatured lineaments show considerable animation now as he is engaged in earnest conversation with a Senatorial friend. Are these men political foes of the speaker, and do they take this means of showing their contempt for him? No, for there is a tall, hoary-headed, genial-looking man who ought to be delightedly listening to the speaker, for the two men's views on this question, though not their politics generally, coincide; instead, he is deep in the pages of the "Congressional Record" which has just been laid on his desk. Perhaps he is reading his own speech of the day before—a much more interesting one, of course, than any that will be in to-morrow's "Record"! Or is this merely another evidence of the superior potency of the printed page in these last days, and do Senators speak only that their words may be read?

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But there are some Senators who are listening. That "little giant" there—legitimate heir of the little giant of other days, Stephen A. Douglas—with the mass of black hair crowning the heavy head, who would be a distinguished-looking man indeed if he were only a foot or two taller—he is listening intently to the speaker. Just as the latter has said, "We should have to train these Malays to wear shirts and breeches to get much trade out of them," a sally which evokes a smile from the gallery but other-

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wise falls on stony soil, this Senatorial listener appeals to the Chair for less noise. The Chair immediately requests that "Senators will please not talk in audible tones," so that the speaker may be heard—by his friend and the two or three others who wish to hear him!

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The South Carolinian cleverly counters on his Puritan friend from Connecticut, who has justified Anglo-Saxon domination in tropical countries, by thanking him ironically for proving the "divine right of the Caucasian to govern the inferior races"—a doctrine, he intimates, which has not always been upheld in Connecticut. Truly it seems that changing conditions bring about strange political affiliations—as when the Senator from Massachusetts crosses over, a little later, from his side of the chamber and beams genially upon the Senators from Delaware and Georgia as he exchanges a pleasant word with them. The day may not be far off, muses the Spectator, when that other tall, bespectacled Senator, who carried a musket in the Union army through the war, may be marching side by side in the political ranks with the man who just now hobbles into his seat minus the leg which he gave to the secession cause. And there is a suggestion of coalescence on the part even of expansionists and anti-expansionists in the remark of one of the former that the Filipinos are not to be governed permanently against their consent, and of one of the latter that he is himself a sort of expansionist after all—so far as North America and its islands are concerned.

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These speakers are not scholarly men, as a rule; they are practical, successful men of affairs with a knack of ready expression. The fact that one of them speaks of "a stupend-u-ous blunder" of "this au'gust body" in dealing with the "Philip-pyne Islands" does not lessen the rough effectiveness of his sarcasm about expecting to see "one section of this chamber set apart for the use of Malays and Chinese." And these great ones are very human, after all, in spite of the assumptions of Senatorial dignity. They like to have their fellow-Senators gather around them and shake hands in congratulation at the conclusion of the effort which has apparently been so little heeded. They even cast an occasional glance up into the visitors' gallery to see who may be there and what is the effect of their periods. Really, the secret of the indifference of the Senators to speech-making must be that they are "just like folks." An afternoon spent in the gallery listening to able pleas for and against expansion or on any other subject is apt to bring a slight sense of weariness even to one who has been brought up on the lyceum system; and when one remembers that Senators have to endure this thing day after day, and each of them with the superadded distress of the consciousness that he could make a much better speech himself on the same subject, one does not wonder that they go about their business unmindful of the fact that "So-and-so is talking again." Undoubtedly they feel that to sit idly and listen to all the talk would be maddening; so there is a tacit understanding that each shall go on with his own work and no speaker is to be offended because he does not command the attention of his peers.

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The fact is, that where there is great facility of speech and opportunity of exercising it, men learn to take speech-making as a matter of course. It gets to be so easy, indeed, for the public man to "think on his feet" that there is a suspicion that he seldom puts much work into this kind of thinking. An epigram circulated a few years ago at the expense of a serious but wordy Senator was to the effect that "the Senator from —— manages to do so much outside work because he always rests his mind while speaking in Congress." And possibly the air of indifference to one another is only a whimsical affectation, as who should say, "I must dissemble my real amiability, and present a stern front to the insidious advances of my country's enemies, the wicked fellows on the other side of the house, and the foolish ones on this." Outward deference would perhaps be asking too much of human nature in a land where all men are created equal, and are endowed with a certain inalienable sense of humor! The Spectator supposes that if he could be carried, by some Arabian magic carpet, into a Senator's chair, he would do very much as his neighbors did; but from the point of view of a Spectator in the gallery, he thinks that if he were a Senator he would be so impressed with the greatness of his colleagues that he would treat them with the courtesy that they would expect from and accord to gentlemen in private life.

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The Dread of Expansion

By John Bach McMaster

Professor of American History in the University of Pennsylvania

WHENEVER our countrymen have been called upon to consider the question of acquiring more territory, the opponents of expansion have invariably met the issue with two classes of arguments: those intended to prove the inexpediency or folly of the proposed acquisition; and those designed to demonstrate that there is somewhere a natural boundary beyond which the Republic ought not to go; that the natural limit had already been reached, and that to cross it was to doom the Republic to certain ruin, because it is not possible for such a government as ours to control and govern far-away States.

The expansion of our country began with the purchase of the Province of Louisiana in 1803. The region was, indeed, an unknown wilderness. The eastern boundary was the Mississippi River from its source to 31° north latitude; but where the source of the Mississippi was nobody knew, and what the boundary was below 31° was long unsettled. The south boundary was the Gulf of Mexico; but whether it extended east to the Perdido and westward to the Sabine or the Rio Grande was not determined for many years. The mountains, wherever they might be, limited the Province on the west, and the possessions of Great Britain, wherever they might be, bounded it on the north. Knowledge of the physical characteristics of the country was as vague as its bounds, and why Mr. Jefferson wanted such a desert was hard to see. "As to Louisiana," said a Senator when the treaty of purchase was under debate, "this new, immense, unbounded world, if it should ever be incorporated into the Union (which I have no idea can be done without altering the Constitution) will be the greatest curse that could at present befall us. It may be productive of innumerable evils, and especially of one I fear to look upon. Louisiana must and will become settled if we hold it, and with the very population that would otherwise occupy part of our present country. Thus our citizens will be removed to the immense distance of two or three thousand miles from the capital of the Union, where they will scarcely ever feel the rays of the General Government; their affections will be alienated, they will gradually begin to view us as strangers, they will form other commercial connections, and our interest will become distinct. These, with other causes that human wisdom cannot now foresee, will in time effect a separation, and I fear our bounds may be fixed nearer to our homes than the waters of the Mississippi. We have already territory enough. I would rather see Louisiana given to France, to Spain, to any nation of the earth, on condition that no citizen of the United States should ever settle within its limits, than to see the territory sold for a hundred millions and we retain the sovereignty." Anybody who would take the pains to examine a map could see, he said, that the natural boundary of the United States on the west was the Mississippi River.

"A Republic ought not to be too extensive!" was the reply. "What is the standard of extent for a Republic? Our boundary already too extensive! Is the Goddess of Liberty restrained by watercourses? Is she governed by geographical limits? Is her dominion on this continent to stop on the east side of the Mississippi? No dangers wait upon our Republic because of its extent. The American people too well know the art of governing and of being governed. The day is indeed remote when our people will be drawn in any considerable numbers over the Mississippi. It is idle to attempt to decide on matters which properly belong to those who are to come after us. It is enough for us to make the acquisition. The time and manner of disposing of it may be left to posterity."

Happily for us, the expansionists prevailed, the treaty was ratified, and the magnificent domain called Louisiana became the property of the United States. But the dispute was not ended. The right to expand, the right to acquire territory without the limits of the United States as they were when the Constitution was framed, continued to be denied. The bounds of our country, it was asserted, had been set by the treaty with Great Britain in 1783. They were, on the west, the Mississippi River; on the north, the possessions of Great Britain; on the south, the

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thirty-first degree from the Mississippi River to the Apalachicola; the Apalachicola to the Flint; a line from the Flint to the St. Mary's River, and by it to the sea. Such was the extent of the United States when the Constitution was framed, and such it must remain. If the framers of that instrument had intended that the area of our country should, some time in the future, be expanded, they would have said so in the Constitution. But the Constitution does not contain one word from which the right to acquire foreign soil can even be deduced. The phrase, "Congress may admit new States into this Union," means this Union as it was when the Constitution was adopted, and the new States that may be admitted must be made on the soil east of the Mississippi.

This position of the anti-expansionist was well set forth in 1811 by Josiah Quincy. The question before the House of Representatives was the admission of the State of Louisiana into the Union. It was the first State to be formed from territory not within the limits of the treaty of peace with Great Britain, and brought up the question, Has Congress the power to expand the area of "this Union" indefinitely by admitting States lying without the limits of "this Union" at the time the Constitution was adopted? Said Mr. Quincy:

> This bill which is now proposed to be passed has this assumed principle for its basis: that the three branches of this national government, without recurrence to conventions of the people in the States, or to the Legislatures of the States, are authorized to admit new partners to a share of the political power in countries out of the original limits of the United States. Now this assumed principle I maintain to be altogether without any sanction of the Constitution. I declare it to be a manifest and atrocious usurpation of power, of a nature dissolving, according to undeniable principles of moral law, the obligations of our national compact, and leading to all the awful consequences which flow from such a state of things. . . . Touching the general nature of the instrument called the Constitution of the United States there is no obscurity. It has no fabled descent, like the palladiums of ancient Troy, from the heavens. Its origin is not confused by the mists of time, nor hidden by the darkness of past, unexplored ages. It is the fabric of our day. Some now living had a share in its construction. All of us stood by and saw the rising of the edifice. There can be no doubt about its nature. It is a political compact. By whom? and about what? The preamble will answer these questions. . . . It is we the people of the United States, for ourselves and our posterity; not for the people of Louisiana, nor for the people of New Orleans, or of Canada. None of these enter into the scope of the instrument. It embraces only the United States of America.

Mr. Quincy then went on to show who were the people of the United States and what were the permanent bounds of their country; and, having shown this, he sought to prove that not only had no power been given to Congress to admit States out of the original bounds, but that the idea of so doing had not even occurred to the framers of the Constitution. They were not madmen. They had not taken degrees at the hospital of idiocy. I have heard, said he, of six States, and some say more, that will surely be formed beyond the Mississippi. It has even been said that the day is coming when the mouth of the Ohio will be far to the east of the center of empire. "It is impossible such a power could be granted." It was not for these men that our fathers fought. It was not for them the Constitution was adopted. You have no right, he argued, to throw the liberties and property of this people into hotch-potch with the wild men on the Missouri, nor with the mixed, though more respectable, race of Anglo-Hispano-Gallo-Americans who bask on the sands at the mouth of the Mississippi. Do you suppose the people of the Northern and Atlantic States will, or ought to, look with patience and see Representatives and Senators from the Red River and Missouri pouring themselves on this and the other floor, managing the affairs of a seaboard 1,500 miles at least from their residence? The bill, he asserted, if it passes, is a death-blow to the Constitution.

The bill, however, was passed, and the Constitution still lives, though twenty States lying without the original limits of our country have since been admitted to the Union.

Scarcely was Louisiana secured when an expedition, long preparing near St. Louis, set off, under the command of Lewis and Clark, to explore the wilds of the far Northwest and find a path, if possible, to the Pacific. Early in May, 1804, the party left St. Louis, then a frontier town of log cabins, made its way up the Missouri to what is now North Dakota, passed the winter with the Mandan Indians, and during the summer and autumn of 1805 reached the sources of the Missouri, crossed the Rocky Mountains to the Columbia, and went down that river to the Pacific.

By the discovery of the Columbia by Captain Gray in 1792, we were entitled to all the territory drained by the river and its tributaries. The exploration by Lewis and Clark

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added to our first claim, based on discovery, a second based on exploration; and to these the little fur-trading posts planted near the mouth of the Columbia by John Jacob Astor, and named Astoria in his honor, added a third claim resting on occupation.

But the fur-traders of British America were as alive to the value of the far Northwest as the fur-traders of the United States. They, too, came hurrying to the Columbia, and when the second war with Great Britain ended, no question was more difficult of settlement than the rights of the two powers in the Oregon country. No settlement was, therefore, attempted; but in the Convention of 1818 it was stipulated that for ten years to come the region west of the Rocky Mountains should be held under joint occupation by Great Britain and the United States.

Ere the time limit expired, however, Oregon began to receive definite metes and bounds. Our treaty with Spain in 1819 bounded it on the south by the parallel of forty-two degrees. Three years later Russia startled the two claimants by giving Oregon the parallel of fifty-one degrees as a boundary on the north. But negotiations pushed the line further toward the pole, and by our treaty with Russia in 1824 we agreed to accept 54° 40′ as the northern limit. The dispute with Russia, the exclusion of the United States from the Pacific Coast save between 42° and 54° 40′, and the approaching expiration of joint occupation gave to the Oregon country a new importance, and Monroe, in his annual message in December, 1824, urged the establishment of a military post at the mouth of the Columbia River. A bill providing for the erection of a military post at the mouth of this river, and authorizing the President to establish a territorial government, a port of entry, and appoint the necessary officials whenever, in his opinion, it became expedient so to do, was accordingly passed by the House, and sent to the Senate. The bill apparently did nothing more than provide for the occupation and government of a tract of country. But back of it lay a question of expansion. Was it worth while to do this? Was it expedient to take Oregon? What earthly use could it be to us if we did take it? were the questions asked on all hands. Those who favored expansion had much to say of the future importance to the United States of a foothold on the shores of the Pacific. They foretold commerce with China and Japan; they held up the value of the Rocky Mountain fur trade; they dwelt at great length on the importance of excluding Great Britain and Russia from the rear of the territory we already possessed, and on the beneficial effects ownership of Oregon would have on the greatness of the United States in times to come. Those who opposed expansion declared that the Union was already too large; that we could never govern a country so far away; that commercial communication with the Pacific was impossible; that Oregon could never be anything but a colony; that we ought never to hold colonies, and that Oregon could never become a State. The debaters on each side were many and able; but the two views were best stated by Mr. Dickerson, Senator from New Jersey, and by Mr. Benton, Senator from Missouri.

Mr. Dickerson began by asserting that we had never yet extended our laws over a piece of territory unless it was ultimately to be made into a State; that Oregon could never become a State; that it must therefore become a colony, and that a colonization system was something the United States had never yet adopted, and he hoped never would adopt. "Is this Territory of Oregon ever to become a State? a member of this Union? Never; the Union is already too extensive." The distance, said he, from Washington to the mouth of the Columbia is 4,650 miles. A Member of Congress coming from Oregon would therefore have to travel 9,300 miles, and this, at $8 for each 20 miles—the sum allowed by law to Congressmen—would make his journey cost the Government $3,720. Every Member of Congress ought to see his constituents once a year. But if the gentleman from Oregon were to travel thirty miles a day steadily he would spend 306 days in coming to the seat of government and returning to his home. "If he were to lie by on Sundays, the journey would require 350 days, and leave him each year just two weeks to spend in Washington. Yet a young and able-bodied Senator might travel from Oregon to Washington and back once a year, but he could do nothing else. It would be more expeditious to come by water round Cape Horn, or pass through Behring Straits, round the north coast of this continent, to Baffin's Bay, to Davis Straits, to the Atlantic, and so on to Washington. It is true, this passage is not yet discovered, except in the maps. But it will be before Oregon is a State."

Having proved that Oregon could never

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become a State, Mr. Dickerson went on to show the folly of attempting to make it a colony. "Have we," he asked, "a surplus population that we wish to send from our country? Have we not hundreds of millions of acres of fertile lands within the limits of our present States and Territories still unoccupied for want of a population to take possession of them? Shall we, then, hold inducements to our children to seek settlements in the remote parts of the earth? If we plant a colony in Oregon, we must protect it, and that, too, at an enormous expense. And what advantage can we expect in return? Absolutely none. We will, in fact, make a vulnerable point where our enemy can easily reach us, and where we cannot possibly defend ourselves. Would to heaven there were a perpetual decree securing to the Indians the quiet possession of the country they now enjoy, and a vast deal more this side of the Rocky Mountains! Viewed as a frontier, it might prove of infinite importance to the United States, inasmuch as it is calculated to serve as a barrier to prevent too great an extension of our population westward. But as the home of the civilized white man it was of no value." Let the Indians have it, then, and Oregon with it. That would be promoting in a most signal manner the course of humanity. That would be the very best use to which the Territory of Oregon could be put; the very worst would be the adoption of the provisions of the pending bill.

Of all the Senators who listened to Mr. Dickerson's speech the wildest Jingo was Thomas Hart Benton, of Missouri. He belonged to that class of men whose confidence in government of the people by the people is never shaken. He believed in his country, in her institutions, in her mission, and in the capacity of her people to accomplish that mission; but he, too, doubted the expediency of permanently holding Oregon. "This Republic," said he, "should have limits. The present occasion does not require me to say where those limits should be on the north and on the south. Westward the ridge of the Rocky Mountains was a natural and everlasting boundary. Along the back of this ridge the westward limit of this Republic should be drawn, and the statue of the fabled god, Terminus, should be raised upon its highest peak never to be thrown down. In planting the seed of a new power on the coast of the Pacific Ocean, it should be well understood that, when strong enough to take care of itself, the new government should part from the Mother Empire as a child parts from its parents at the age of manhood."

Mr. Benton's idea of taking Oregon, planting in it what he called "the seed of a new power," to become in time a new republic, found no favor. But his assertion that the Rocky Mountains were the natural limit of the United States on the west, that the Republic should stop at their summits, passed almost unchallenged. The bill was tabled; and when the ten-year period of joint occupation ended, the old agreement was renewed without time limit, and was continued till 1846.

Once, indeed, in 1843, the question of expansion loomed up again in connection with Oregon, and again aroused the old dread. The Webster-Ashburton treaty of 1842 had settled many a standing dispute. But not a word was said in it touching the ownership of Oregon. This alarmed and displeased the West, and a bill to organize Oregon as a Territory was soon before the Senate.

The spokesman of the anti-imperialists of that day was Mr. McDuffie, one of the Senators from South Carolina. He belonged to that advanced school of American politicians who believed that, after all, the natural, God-given limit of the United States was not the Mississippi but the Rocky Mountains. There must, indeed, be a limit somewhere. It was absurd to suppose that a Republic such as ours could keep on growing and growing, and not fall to pieces. The greed of man would of course find no limit. But Nature had reared one, and it was well this side of Oregon. Said Mr. McDuffie:

> What do we want with this territory? What are we to do with it? What is to be the consequence of our taking possession of it? What is the act we are called on now to do? Why, it is neither more nor less than an act of colonization, for the first time proposed since the foundation of this Government. If this were a question of gradual, and continuous, and progressive settlement; if the territory to which our citizens are invited were really to become a part of this Union, it would present a very different question. But, sir, does any man seriously suppose that any State which can be formed at the mouth of the Columbia River, or any of the inhabitable parts of that territory, will ever become one of the States of this Union? I have great faith (no one has greater) in the power of the representative principle to extend the sphere of government; but I confess that, even in the most sanguine days of my youth, I never conceived the possibility of embracing within the same Government people living five thousand miles apart. But, sir, the worthy Senator from New

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Hampshire [Mr. Woodbury], seems to have discovered a principle much more potent than the representative principle. He refers you to steam, as far more potent. I doubt very much whether the elements, or powers, or organization of the principles of government will ever be changed by steam. Steam! How are we to apply steam in this case? Has the Senator examined the character of the country? What is its character? Why, as I understand it, the country for seven hundred miles this side of the Rocky Mountains is uninhabitable; is a region where rain never falls, a barren sandy soil. On the other side (we have it from a very intelligent gentleman sent to explore that country by the State Department) there are three successive ridges of mountains extending towards the Pacific, running nearly parallel, and totally impassable, except in certain parts, where there are gaps or depressions, to be reached only by going some hundred miles out of the direct course. Well, now, what are we to do in such a case as this? How are you going to apply steam? Have you made anything like an estimate of the cost of a railroad running from here to the mouth of the Columbia? Why, all the wealth of the Indies would be insufficient. You would have to tunnel through mountains five or six hundred miles in extent. It is true they have constructed a tunnel beneath the Thames, but at a vast expenditure of capital. With a bankrupt treasury, and a depressed and suffering people, to talk about constructing a railroad to the western shore of this continent manifests a wild spirit of adventure which I never expected to hear broached in the Senate of the United States.

Now, it is one of the most uncalculating measures which was ever brought before the Senate. For whose benefit are we bound to pass it? Who are to go there, along the lines of military posts, and take possession of the only part of the territory fit to occupy—that part lying upon the seacoast, a strip less than one hundred miles in width? As I have already stated, the rest of the territory consists of mountains almost inaccessible, and lowlands covered with stone and volcanic remains, on which rain never falls except during the spring. Even on the coast no rain falls from April to October, and for the remainder of the year there is nothing but rain. Why, sir, of what use will this be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory. I wish to God that we did not own it. I wish it was an impassable barrier to secure us against the intrusion of others. This is the character of the country. Who are we to send there? Do you think your honest farmers in Pennsylvania, New York, or even Ohio or Missouri, will abandon their farms to go upon any such enterprise as this? God forbid! If any man who is to go to that country, under the temptations of this bill, was my child, I would say to him, For God's sake, do not go there. You will not better your condition. You will exchange the comforts of home, and the happiness of civilized life, for the pains and perils of a precarious existence. But if I had a son whose conduct was such as made him a fit subject for Botany Bay, I would say, In the name of God, go. This is my estimate of the importance of the settlement. Now, what are we to gain by making the settlement? In what shape are our expenditures there to be returned? When are we to get any revenue from the citizens of ours who go to that distant territory—3,300 miles from the seat of Government, as I have it from the Senator of Missouri? What return are they going to make us for protecting them with military posts, at an expense at the outset of $200,000, and swelling hereafter God knows how much—probably equaling the annual expenses of the Florida War.

Sir, does any man suppose that, in the next twenty years, we shall derive a cent of revenue? I put it to the Senate: Is there a man here who supposes that the wealth or power of the United States will be increased to the amount of one solitary cent by all the colonists that may be prevailed upon to go there? No, sir, not a cent. Well, now, make a moderate estimate; what do you think it will cost, on the scale on which you set out, during the next twenty years? Why, if you get off with ten millions of dollars, it will be about what any reasonable man would consider a proper estimate. The country is inhabited by fierce and warlike savages. It is a country abounding with recesses to which they can retreat, and in which they will be inaccessible; and if we ever get to war with them (and we know by experience that the most certain way to get to war is to go among them), we shall find another Florida: and every person knows what the expenses of that unfortunate war had exceeded the anticipations of those who foreboded the worst. Sir, I venture to say that, for the next twenty years, there is not a Congressional district in this Union which will not be more valuable to the United States than the whole of this territory. It never can be of any value for any agricultural purposes.

I do not wish to tempt the people to form settlements there. I wish this to be a great empire, grown up by the natural course of civilization and the natural extension of population. I thank God for his mercy in placing the Rocky Mountains there. I believe, if it had not been for those mountains, we would have been already in the Pacific. You cannot civilize men, if they have an indefinite extent of territory over which to spread their numbers; for so long as they spread their numbers, instead of becoming civilized, they become semi-savage. All agree that civilization can best be effected when the country is hedged in by narrow boundaries.

But, again, the prophet of evil things was mistaken; even while he spoke the tide of immigration was beginning to set toward the uninhabitable country which lay beyond the impassable mountains. Whitman had made his famous ride, and when, in the spring of 1843, he rode over the plains to Walla Walla, one hundred and twenty wagons heavy with the property of a goodly company of immigrants went with him. This was but the vanguard, and seven years from the day on which Mr. McDuffie addressed the Senate, the delegate from the Territory of Oregon was sitting in the House of Representatives,

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Love Will Have Its Way

By Charles E. Ogden

IT was towards the close of the eighteenth century. The little wooden meeting-house stood some distance back from the grass-grown roadway, nearly surrounded by forest trees—the native oak, pine, and beech. The building was strongly made, and bore the imprint of the hardy builders who had come into the wilderness of western New York to worship freely and to conform to the tenets of their own peculiar doctrines. It was Saturday afternoon, and the settlers had gathered to worship. It was their custom to worship on the Hebrew Sunday. A few came in wagons, more on horseback, and quite a number walked a long distance to be present. The warm breath of the June air rustled lightly in the tree-tops, and fanned the people who stood in little groups in front of the building awaiting the appearance of their prophet and preacher. It was a solemn congregation, yet there was in it a good deal of Yankee alertness and activity.

These people came from Connecticut, Massachusetts, and Rhode Island, under the leadership of a woman preacher, who, when in a trance, had received a mission, as she declared, to save mankind and found a universal religion upon true principles, given to her by revelation. Many had flocked to her standard, swayed by the influence of her personal magnetism. Her teachings were simple, and founded upon the ideas of the Quakers and Friends. She believed the end of the world was to come within the time of her generation, and insisted that the saints under her guidance should neither marry nor give in marriage, but devote their time more completely to spiritual matters than they would be able to do if burdened with the care of children and multiplied household duties. She wished to found a community where worship should be the chief matter of importance, and, like many of the religious zealots of that day, she drew around her a band of followers who had willingly left their homes in the East to found a better and purer order of religion unmolested by the scoffs and jeers of the unbelievers.

She styled herself the "Universal Friend," and it was for her that the crowd about the unpretentious meeting-house waited.

After a time, a hushed whisper went around among the faithful that their leader was coming, and there was a general movement toward the open door of the meeting-house. In a few moments they were seated on the benches inside, waiting in respectful and solemn silence the appearance of the Friend.

There was an inspiration in the scene as she approached the rough building, followed closely by two young women. Only an occasional movement among the horses hitched under the trees, or the call of some mischievous squirrel, interrupted the intense quiet of the place. Was there not something spiritual in the air, rich with the mellow odor of the pines and the perfume of the sassafras, as this woman made her way along the path to take charge of her flock?

She was a woman not far from forty, tall, erect, and walking with the firm carriage of one accustomed to rule. Her face bore the stamp of strong personality and a firm belief in the attributes of her own powers. She wore a long, flowing robe of dark maroon color, thrown loosely over her shoulders, which gave to her the additional dignity of ministerial authority.

When she entered the door the worshipers bowed their heads in silent devotion, and she made her way to the front of the room, looking neither to the right nor to the left. In her hands she clasped a small Bible, and when she had turned and faced the people she opened it, turned the leaves until her eyes fell upon the passage she was looking for, and began to read, in a slow, measured tone, the Fifty-first Psalm. At the first sound of her voice the bowed congregation raised their heads and gave strict attention to what she was reading. When she had finished they again lapsed into silence, and the Friend, sitting down in a large arm-chair, bowed her head in prayer. For a long time they remained in this prayerful silence, with nothing to break the stillness save the wheezing of some of the elders or the singing of the birds among the trees.

Presently, as if moved by the spirit of grace, the Friend rose and began her exhortation. She spoke with great earnestness, using frequent quotations from the Scriptures, and urging her hearers to lives of purity and self-denial, continuing at great length, but

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holding the interest of her listeners to the end. There were signs of deep conviction on every side as she closed her address, and as the meeting broke up each person present sought the coveted privilege of shaking hands with the Friend.

"The Lord be with thee," was her solemn blessing to each one as he passed before her to take her hand.

After the Friend had taken her way in silence toward her home, the settlers lingered to discuss their affairs and exchange the gossip of the settlement.

"Thy crops have been plentiful, Silas?" asked a stout-looking settler of a young man some years his junior, whose clear-cut face was overcast with a serious look.

"Yea, John, I have been blessed even beyond my deserts, and I trust I am not ungrateful," replied the young man, turning his eyes toward the door of the meeting-house with an anxious expression.

"And thy mother, Silas, is she as well as usual? I did not see her with the women to-day."

"She is well," answered the young man, still keeping his eyes on the meeting-house, "but," he added, as if anxious to prolong the conversation so that he might have an excuse for remaining until all were out of the building, "she was ill-inclined to come, as the brindle cow turned sick this morning, and she wished to care for it."

As he finished speaking, there appeared in the doorway of the little wooden building a young woman, who gave a hasty glance about her, then quickly lowered her eyes, and made her way toward the road. She was dressed in the simple garb of the Friends, her quiet, almost somber, bonnet giving her a quaint appearance, but rather adding to the beauty of her face. The young man approached her with nervous deference.

"Art thou going to thy home?" he asked, as he drew near to her side.

"Yea, Silas," she answered, without raising her eyes.

"May I walk with thee until thou comest to where the road turns to the mill?" he said.

"Thou mayest, Silas," she replied, her eyes still on the ground.

They continued on in silence for some time, when the young man ventured to become more communicative.

"Thou hast not been to our house for some days. Mother feared lest thou wert ill, or that some of the family were not well."

"I have been away, Silas, and could not come to tell thy mother. Hast thou not heard?"

"I had not heard until to-day, Rebecca," he began soberly, as if he would be displeased if he dared; "then I heard it from one of the neighbors. So thou intendest to take up thy residence with the Friend, dost thou, and serve as one of her vestal virgins for the remainder of thy life, dost thou?" he asked, coming to the matter without further circumlocution.

She walked in silence for a time, and then answered him, without elevating her eyes.

"It is as the Lord directs, Silas, in a measure, and my duty seemeth plain. The Friend hath need of handmaids, and I am glad to serve her. Dost thou not think the opportunity great for one as unworthy as I am, Silas?"

He made no reply, but stooped and picked a wild rose from a clump of bushes growing by the wayside. He studied it for a moment, and then held it out to her.

"I do not know," he said slowly, eying for an instant the sweet face turned toward him, as she took the rose. "Thou art young, Rebecca, to decide in such a matter. If thou shouldst go to the Friend, we will greatly miss thee."

A slight roguish sparkle danced in her gray eyes for an instant, but she lowered them demurely, and again walked by his side in silence.

"Does the Friend need thee, Rebecca?" he asked, by way of taking up the subject again. "Is it very plain to thee?"

"I think it is, Silas. I am unworthy, but I want to do what I can."

They had come to the turn in the road leading to her father's mill. He came very close to her and said, earnestly:

"I am afraid I lose faith sometimes, Rebecca. I am not always sure that a woman's work is preaching, and never marrying;" and then he added, as if frightened by his boldness, "I wish I were better, Rebecca."

"Thou must not forget the true doctrine, Silas, nor fail to listen to the warnings of the Holy Ghost."

"Rebecca," he began, half pleadingly, "I have listened to the teachings of the Friend. I have tried hard to live in accordance, but it is very difficult sometimes. I have thought of thee often when the evening was coming on. I thought of thee last night, Rebecca, as I sat near the entrance of the woods back

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of our house and heard the clear, sweet song of the thrush. Why did he sing but for joy that he was mated? Is it not so in all life?"

"Thou must not talk to me like that, Silas," the girl said, lifting her eyes to his in serious reproof. "I cannot consider these things now, nor shouldst thou think of them. We are not to give our time to vain questionings."

"Rebecca, it is not vain questionings; it is honest doubt. Do you know, Rebecca, I cannot help thinking much of thee in this way, whether right or wrong, and I must tell thee that I am very miserable to see thee going to the Friend."

"Silas," she said slowly, trembling a little, "I must go now. They will be waiting for me at home. I bid thee good-night."

She turned and started up the road without waiting for him to say more, but for a moment there shone from under that prim Quaker bonnet a pair of gray eyes full of happiness and girlish triumph. If Silas Hoxie could have seen them during that brief interval, he might have carried a lighter and more hopeful heart home to the care of the horses and to the other work of the evening.

When he did arrive home, he was thoughtful and gloomy, although he tried to appear cheerful in the presence of his mother. With the quick intuition of a mother's love, she watched him go about his work in a more serious, preoccupied way than usual, and felt that all was not right. For several days she had noticed his abstracted manner, and with the keen instincts of her sex had surmised the truth more definitely than Silas could have imagined.

This night she followed him to the barn-yard, and talked to him while he was milking the cows. She knew it was best that he should be occupied with something while she was having her say.

"Didst thou enjoy the service to-day?" she began, by way of introduction.

"Yes, mother," he replied, without looking up from his milking.

"Was there a large attendance?"

"Yes."

"Did the Friend speak to the conviction of many hearts, Silas?"

"She did, I believe."

"And to thy heart, Silas, was there much comfort and consolation?"

Whether this piece of strategic maneuvering was detected by Silas or not, he fell into the trap readily enough. He arose from the milking with the three-legged stool in one hand and the pail of foaming milk in the other, and started toward the barn-yard gate, where his mother stood with her arms folded across the top of the fence.

"I am not sure about that, mother. There is much I do not understand. Suppose all the world followed the doctrine of this woman, and there was no marrying? It is not sense. It isn't reason—nor Christianity. That is," he added, "I can't help feeling that way sometimes."

Mrs. Hoxie did not seem particularly troubled by the independence of her son's views. She had never been one of the strongest believers in the mission of the Friend, and was readily influenced by the judgment of her son. The idea that her boy should be slighted by any girl, no matter if upon the grounds of doctrinal impropriety, shook the very foundation of her belief, and did more to shatter her faith in the woman preacher than anything else could have done.

She loosened the gate and patted the head of the cow as it turned and sniffed along the fence. When Silas had passed through the gate, she latched it again, and walked by his side toward the house.

"What put these notions into thy head?" she asked, her mind still on the subject.

He glanced up at her quickly, as if to learn whether she had surmised the true reason, but she was looking straight ahead.

"I don't know," he answered. "I suppose it's because I can't help thinking. Most likely it's not right to feel so, but a man must do some of his own thinking sometimes."

"Was Rebecca Lawrence at the meeting, Silas?" came the next question, bluntly.

"She was, mother."

"Didst thou speak with her?"

"I did. I walked with her until we reached the turn to her house. She is going to become a resident with the Friend, and one of her disciples."

"What dost thou think of that, Silas?" the mother asked, eying him narrowly, as she lifted the latch of the kitchen door.

"What difference can it make to me, mother?" he asked in return, as he set the milk-pail on the kitchen table. Then, without saying any more, he went out of the room and back to the barn.

The next worship day found Silas again among the number of worshipers at the small wooden meeting-house. His mother was there also, and as soon as the services

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were ended she separated herself from the women and joined her son, not even waiting for the formal handshaking with the Friend.

Silas seemed inclined to linger, as he had on the previous day of worship, and he was keeping a furtive glance on the open door when his mother came up to him.

"Thou needst not wait, Silas," she whispered, as she reached his side; "she came with the Friend and will return with her. Thou hadst better come with me."

He took his place by her side and started on toward the road; but she had not gone more than a step or two when a woman stopped her and kept them waiting for a few moments to answer some neighborly inquiries. During that time the Friend, dressed in the same attire as on the previous day of worship, came out of the building and passed by them. She was followed, as before, by two young women—and to-day Rebecca Lawrence was one of them.

"She's done it, Silas," the woman said to her son, as they started along the road to their home. "Yes," she added to herself, spitefully, "she's done it, and it's nothing to her credit, either, as I can see, to throw over a young man who is every bit as good as she, even if the Friend doesn't like marrying."

"Thou must not judge harshly, mother," he said to her, gravely, and added, with a slight laugh, "I guess we are heretics, both of us."

"I don't care if I am a heretic, Silas. It doesn't seem nature, nor common sense, to let young people grow old with no thought of sparkin', nor weddin's. I guess," she added, doggedly, "the Lord never intended it that way."

She lapsed into silence after that, and Silas did not venture to break the peace. So they strode silently home, mother and son, the one angry and resentful at the cause of her son's trouble, the other stern and morose and full of many doubts.

Several days afterwards Silas Hoxie started out bright and early with a grist of wheat for the Lawrence mill. The morning was clear and crisp, and the young man felt the exhilarating influence of the expanding day. He whistled softly a plain nursery ballad his mother had hummed into his rather unmusical head, and he expertly cracked his whip over the backs of the oxen with a merry "gee" or "haw" at the end of each stanza. Suddenly a vision coming down the road attracted his attention.

"Driving away the heifer, ney?" he muttered. "What can that be for? I know her father gave it to her, but it can't be that the Friend would demand that, too."

The object of his attention was none other than Rebecca Lawrence, who was coming along the road, driving ahead of her a young heifer.

When she saw who was coming, she appeared greatly disconcerted. To make matters worse, the animal which she was driving seemed as much annoyed at the sight of the oxen as did its mistress at the appearance of the driver. It commenced a series of restless, energetic hops and bounds which bade defiance to the guiding influence of the prim young woman. Indeed, after a few preliminary antics, the frightened animal kicked its heels vigorously in the air, and, to the great discomfiture of the timid and abashed girl, vaulted over a low rail fence into an open field of clover. There was no getting around the fact that a crisis had arisen. A six-acre field and a blithe young heifer were too much for the resources of a modest Quaker girl. There were no allurements she could offer more attractive to the animal than the bursting clover. What could she do?

During all this time the slowly plodding oxen, driven by the valiant Silas, were coming nearer and nearer to where the perplexed girl stood.

"Why does he have to appear just at this unhappy time?" she asked herself, in nervous dread, and added, illogically, "I wish he would mind his own affairs."

Silas took in the situation at a glance. He jumped from his cart and approached her respectfully. Had he been less fond of her and less tactful, he would have laughed at her.

"I will catch her for thee, Rebecca," he began, "or drive her into the road again, so that thou canst go thy way. It will not take long."

"It is kind of thee, Silas," she replied, "but I dislike very much to bother thee. I thought I could drive her without any trouble."

"It was my fault, Rebecca, because the oxen frightened the beast. Now for a run. I will take these rails," he said, as he laid aside part of the fence, "and drive her through here. Stand near the oxen, and when she comes out head her the way you want her to go."

These few arrangements having been com-

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pleted, the young man began a careful detour of the clover-field. His design was simple, being merely to place the heifer between the opening in the fence and himself, and then urge her toward the roadway. The design, however, was difficult of execution. No sooner did he approach the animal with soft and winning expressions, than it declined to listen to his pleadings and skipped away to the uttermost parts of the field in hilarious glee. The chase was a long and exciting one, but our Silas was a young man of patience as well as muscle, and he finally succeeded in heading the frolicsome young beast through the opening where he had let down the fence.

As he came up, puffing and red with his vigorous exercise to enjoy the triumph of his efforts, he observed, to his great surprise, that Rebecca had changed the position of the oxen so that they now formed a bulwark against the offending heifer from that side of the road toward which she had been driving the animal when he first saw her. She had taken up her position near the oxen, and succeeded in starting the heifer back in the direction from which it had come. Silas was nonplused at this condition of affairs, and was about to ask for an explanation, when Rebecca walked up to him and offered him her hand.

"Silas," she said, with becoming timidity, "I am going to drive the heifer back to my father's house, and I want thee to help me. I am not going to the Friend's."

Silas did not for a moment comprehend. Little by little, there in the bright morning, it came to him what she meant. Then it flashed upon him in all its glory. She had chosen him instead of the Friend. She had renounced a life of spiritual devotion to give herself to him.

He took her in his arms and held her close to him, whispering, as he kissed her rosy lips, "God bless thee, Rebecca," and then he added with a smile, "thy heifer was all that saved me."

"I don't know, Silas," she replied, looking laughingly into his eyes. "The Friend bade me bring it when I came, for it was mine, but I could never drive it past thee. I guess I love thee, Silas, more than I do the Friend, or the doctrine; more than all else in the world. And if that love conflicts with religion, I'm ashamed of the religion."

And from such escapades as these, the doctrine of the Friend fell into disrepute; for, after all, Love will have its way.

Ministers' Salaries

By W. S. Harwood

THE salaries paid to thousands of ministers in the smaller cities and towns of the United States, and to very many of the mission workers on the frontier, are not only out of all keeping with the demands of the work performed, and in no way commensurate with the talents of the men employed, but they are obstacles in the way of the best results from the labors of a noble class of men. More than this, they tend to weaken the minister and to make him the subject of the almoner.

The inadequacy of these salaries is not wholly due to selfishness on the part of contributors to the funds set apart for salary purposes. In very many cases it is the result of thoughtlessness, while often it is due to the noxious system of almsgiving which the churches have allowed to develop, and which has become, with scant understanding of its abundant thrift, a plant of prodigious vitality.

From information derived from various sources it appears that the ministers in the various leading denominations—as the Presbyterian, Methodist, Congregationalist, and so on—receive, on an average, about eleven hundred dollars per year. This is misleading in a sense as to the average salary of the man who belongs to the larger body of the preaching force of the country. The average salary of the class of ministers in the smaller cities and towns would probably not exceed eight hundred dollars per year, while the average salary of the class preaching in large city pulpits would be very much higher.

Dr. H. K. Carroll, who superintended the Church statistics of the last National Census, puts the general average of the Methodist ministers, for instance, at $847—lower than it should be as representative of the salaries of this Church in the Northern States, on account of the prevailing small salaries in the South, where the average falls to $500. The Presbyterian Church, according to his figures, pays its ministers from $1,000 to $1,200; the Congregational Church an aver-

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age of $1,047—too low a figure for the latter Church, according to the subjoined figures. Dr. Carroll says that many a well-educated minister must content himself with a salary of $500 per year, barely sufficient for the most pressing necessities of his family, with no margin for the education of his children.

So far as I know, the Congregational Church is the only one which systematically and regularly publishes for the benefit of its members a complete list of the salaries of its ministers at the middle of every decennial period. In considering the financial relation of the Churches to ministers, this Church, by reason of its generally high average, as compared with that of other denominations, may be taken as eminently fair to the Church at large.

The following tabular statement, compiled from the Church year-book of this denomination, gives in compact form the average salaries paid to the ministers in forty-two States and Territories:

State.	No.	Salaries.	Average.
Alabama	31	$11,240	$363
Arizona	4	4,050	1,012
Arkansas	4	3,250	812
California	160	134,648	1,224
Colorado	40	50,746	1,269
Connecticut	311	397,798	1,279
District of Columbia	6	10,352	1,725
Florida	30	19,833	660
Georgia	30	8,543	285
Idaho	6	6,760	1,116
Illinois	236	321,084	1,360
Indiana	36	34,230	950
Iowa	221	207,024	936
Kansas	109	83,519	766
Kentucky	4	3,550	888
Louisiana	12	6,506	542
Maine	133	149,353	1,123
Maryland	4	4,150	1,037
Massachusetts	537	801,743	1,493
Michigan	209	184,610	883
Minnesota	93	100,844	1,084
Missouri	63	78,751	1,282
Mont na	6	8,200	1,316
Nebraska	105	103,513	886
New Hampshire	105	160,753	957
New Jersey	32	54,174	1,693
New Mexico	5	5,400	1,080
New York	198	243,626	1,230
North Dakota	36	30,700	853
Ohio	178	183,078	1,029
Oklahoma	34	17,352	510
Oregon	30	26,110	870
Pennsylvania	65	54,768	843
Rhode Island	33	51,039	1,547
South Dakota	81	63,366	782
Tennessee	11	10,876	989
Texas	12	11,638	970
Utah	7	10,100	1,443
Vermont	142	140,951	993
Washington	60	55,850	931
Wisconsin	142	131,476	925
Wyoming	10	8,672	867
	3,584	$4,034,166	$1,125+

In but nineteen instances does the average salary reach one thousand dollars or over. In the State of Iowa, a typical Western Commonwealth of the richer class, the average is but $936. Massachusetts, which pays a larger amount than any other State, $801,743, presents some interesting suggestions. There are five hundred and thirty-seven ministers, but fifty of these ministers receive one-fourth of the whole salary fund—two hundred thousand dollars. Two hundred ministers receive less than one thousand dollars per annum, while ninety-eight are paid from two hundred and fifty to seven hundred dollars per year.

The State of Minnesota may be taken as a fair one in which to consider the mission salaries. Out of forty-five mission churches in this State—those not yet wholly self-supporting—the salaries run from $200 to $1,200. Only nine ministers receive a salary of $900, and there are thirteen of the forty-five who receive five hundred dollars or less. The average salary paid these mission workers is a high one, reaching $688. The salaries paid to the mission workers in the Southern portion of the United States, and in some of the fields in the farther West, would probably fall below this sum.

The salaries of the mission workers in the Presbyterian Church in the home field will be indicated in the table which follows. It presents averages which are probably somewhat higher than those of some other denominations. It should be understood that these averages are estimates, but as they were prepared for the writer by the Rev. C. L. Thompson, of New York, Secretary of the Board of Home Missions of the Presbyterian Church, they may be accepted as being as nearly exact as it would be possible to make them. The table is as follows:

State.	Average Salary.
Texas	$900
Kansas	700
Nebraska	700
Iowa	700
Indian Territory	900
Oklahoma Territory	900
South Dakota	750
North Dakota	850
Minnesota	800
Michigan	750
Wisconsin	750
Montana	1,000
Idaho	900
Washington	900
Oregon	900
California	900
Utah	900
Arizona	1,000
New Mexico	900
Colorado	1,000
Alaska	1,100
General Average	$866+

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Taking all things into consideration, it would seem that a mission laborer deserves as large a salary as a man in a more congenial field; fairness suggests a larger one.

In considering the salaries paid to the mission field laborers, the character of their work should be borne in mind. Not infrequently they are subjected to danger; often they suffer from exposure in the blinding blizzards of winter or the deadly heat of summer. Their labor demands much from their vital forces. They are often subjected to severe mental as well as physical strain. They are called upon to make great sacrifices. Their field is one of the most difficult in all the range of religious enterprise; there is no nobler, no more heroic class of men in peace or war than those who preach the frontier Gospel.

In many cases there is an expressed or implied understanding that the mission minister is to receive something in addition to his stipend in the way of donations from the people among whom he is to labor, or in the form of a missionary barrel from the East. Perhaps he makes his plans upon the understanding that his field is "worth"—think of such a perversion of the word!—is worth enough more in gifts than the pitifully small salary to keep the wolf at a fairly safe distance from the door. There have been ministers on the frontier—perhaps there are such yet—who, were it not for donations, would have starved—or retreated. It is not too much to say that there have been instances when the acute stage of hunger has been perilously near.

Is it much matter of wonder that, under such conditions, the man who is deserving of at least enough money to buy food and clothing for his family, unheads the missionary barrel, even though with a sense of sad humiliation; that he accepts from his parishioners and those who are not of his flock, but who are keen in their pity, alms of food and fuel, and cast-off clothing to keep warm the bodies of his little children?

Bear in mind, these mission ministers are not mendicants by heredity or inclination. Very often they are men of high culture; many of them have been leaders in college or university or seminary, with superior intellectual endowment and a love for the fine and beautiful in life. Often—how often the world, alas! does not know—they show an almost divine devotion. The figures given above, which may be duplicated in other directions, attest the inadequacy of the salaries paid to the mission workers and the ministers of the smaller churches.

Now, the paying of these inadequate salaries through a long series of years has resulted in a noxious system of alms. It is not possible that the pastors or the people appreciate to what an extent the relation of almoner and almstaker exists. The system has grown so insidiously, it has become so much a part of the religious machinery of the day, it has so quietly and yet so insistently insinuated itself into the treasury of the Church, that its presence is frequently unnoticed.

Let us look at the matter fairly and impartially.

The minister in the smaller cities and towns and on the frontier receives donations of goods and furniture and clothing; his wife patronizes the stores in which, because she is a minister's wife, she receives a reduction in price that the poorest and most deserving parishioner cannot expect to receive; a half-fare, at least in some portions of the country, is given the minister on the railroads; he has gratuities at the altar, the font, and the bier; he is given money to pay his moving expenses from one parish to another; he receives free tickets for all such entertainments as a minister may with propriety attend; he expects a reduction on such periodicals and newspapers as do not reach him free of cost; a "special minister's rate" awaits him at the cashier's window in the hotel; he looks for a reduction in tuition for his children if he is able to send them away to preparatory school or college; the town physician is expected to treat the minister and his family for nothing, or on a schedule much lower than other people have; he unpacks, perhaps without a twinge, perhaps with a sense of deep humiliation, the missionary box from his old-time New England friends, that supremest act of the almoner.

These suggest a few of the booths which, through lack of adequate salary, the minister patronizes in his daily walk along the avenue of alms.

The minister or mission worker knows that his salary is inadequate. He knows—and he realizes this the more keenly after he has left his seminary—that he must have books, and books are money; he knows that he must have money, for purposes incident to his calling, not so imperatively needed in other callings; he knows that he cannot fit himself for fullest service and provide even

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a meager living and education for his family on the salary which has been fixed for him. Realizing all this, he yields to the system under which his predecessors have been working these many years.

The principle underlying this system is unsound; he knows it. He knows that, after all his years of preparatory and collegiate and university and seminary training, with all the incident expense—after all this, and with the modest, and justifiable, belief that he is prepared for and can accomplish the task to which he is set, he knows that he is as much entitled to a fair remuneration for his labor as the clerk or the carpenter or the street-sweeper or the bank president.

The religion which is the guiding force in the lives of these ministers is pre-eminently a practical one. The temporal affairs of the churches owning allegiance to this religion should be conducted upon practical business principles. There are but few exceptions to the rule that any church may be generously self-supporting if all its members—not a few, but all—are thoroughly converted to Christianity. The large majority of churches in the smaller cities and towns could so conduct their affairs; their ministers should be well-paid, well-cared-for men, above the need of alms in any form, able to pay their own way in manly manner, to provide for the education of their children, and to lay by something for the stay of age.

In round numbers, there are at present one hundred and twenty-five thousand ministers in the United States. In round numbers, there are twenty-three millions of communicants in the churches of the United States. The church property is valued at upwards of six hundred and seventy-eight millions of dollars.

Now, if the communicants of the churches of the United States should annually give for the support of their ministers an average of only twenty dollars each, every minister would receive three thousand five hundred dollars per year, and there would be over twenty-one millions of dollars remaining to be divided among the ministers of the richer churches. To be sure, there are poor communicants who would be unable to pay as much as twenty dollars per year for the support of the minister alone, and there are, in the Catholic Church, for instance, many not of wage-earning age; but, on the other hand, there are very many in the churches able to give far more than twenty dollars per year, while there are many, unidentified with any denomination, but who are generously inclined toward the churches and who frequently give liberally from large fortunes; and from these classes the average could quite easily be maintained. Reducing it to an average individual congregation, if each one of, say, three hundred members paid annually twenty dollars for the support of the minister, or, if it seemed a better plan, if the whole congregation, rich and poor alike, should agree upon a certain sum which would be an average of twenty dollars per capita—each member paying according to his means—the church would give to its minister the handsome sum of six thousand dollars per year. How many congregations in the smaller cities and towns having a membership of three hundred pay their pastors six thousand dollars per year?

Plainly enough, it would not be necessary that a church of this size should give as much as twenty dollars per capita in order to provide a salary adequate for all the needs of a minister in such a field.

But between the giving of personal gifts and the work of the almoner lies a wide gulf. He whose life has been saved by the skill of the physician and who would be deeply wounded if the physician did not accept the gift which is testimonial of physical salvation—such a one does not give alms; nor does the man who, because the minister has shown him the way to a higher life, makes some tangible recognition of the spiritual service rendered—these acts savor not of alms, they are evidences of high and noble planes of living. Such, it will be understood, in no way enter into account in a consideration of the financial relations existing between the ministers and their churches.

Pre-eminently not a money-making occupation, the ministry should yet be one of adequate thrift. The minister who is dependent to any degree upon gifts or gratuities of fees or alms, call them what you will, is to that extent not only placed under humiliating obligations, but stands in danger of being pinched in his piety and dwarfed in his self-respect. No doubt there are instances on the frontier where much heroic service might be lost without the immediate contributions of the people; and, under such conditions, the mission minister may consider it wrong not to accept this assistance.

Bearing in mind the fact that a very large number of ministers in the United States are

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paid salaries which, considering the demands made upon them, may fairly be called, in the language of the breadwinners of other occupations, starvation wages, is it not fair to say that there is need of a readjustment of the financial relations between the pulpit and the pew?

Two lines of action may be suggested:

1. The minister himself should resolve to root out of his life, at any cost of effort, the fast-growing and noxious plant set out and nourished by the almoner, a plant which must, by reason of its luxuriant growth, take strength from the soil which enriches his nobler parts.

2. The members of the churches should set about a readjustment of their financial relations to their ministers and increase their contributions, looking to an early and complete abandonment of the present system of alms; or, to follow the former figure, they should heartily lend a hand with the minister in uprooting the plant of the almoner.

Every conscientious minister enters upon his calling with conviction that it is to be one of self-sacrifice. He is willing, if need be, to suffer privation, even want, from the door of the seminary to the gate of the tomb, if thereby he may the higher lift the sacred standard he has elected to uphold. All this has been splendidly exemplified all through our era, and is proof not only of the potency of the Christian religion, but of the heroic fiber of the finer manhood of the race.

But the fact that a missionary minister lives on two meals a day, that his children may have three, speaks not for the glory of the Church.

The fact that thousands of ministers in the smaller cities and towns of the United States are not paid salaries large enough to let them live in a manner fitting their calling; the fact that very many of them must pinch at every point to provide for the imperative necessities of themselves and families; the fact that they are barred from any successful effort to lay by a sum for the education of their children or the needs of the day of rain —such facts as these are hardly the ones to be blazoned on banners, or cut in the rich brass of shining tablets, or set in the splendid colors of gorgeous memorial windows. They are facts that should arouse a long-slumbering sense of justice.

Picture Study in Education

By Estelle M. Hurll

THE phenomenal rapidity with which the movement for school-room decoration has spread throughout the length and breadth of our country has left little time for theoretical considerations. The subject was one which readily caught the popular fancy, and the fashion has been carried from city to city, often with very vague ideas as to the ultimate purpose of the work or any systematic methods of accomplishing it.

The pictures are now in our school-rooms, and we must pause to consider why they are here, and how we can make them valuable. And, first of all, the children's delight in them seems in itself sufficient proof that we have made no mistake in the matter. Pictures fill a place in the school life which has long been void. The curriculum of study has been largely disciplinary in character, intended to train the memory and the reasoning powers and to supply the mind with a stock of information. The imagination has had little cultivation and the æsthetic sense has been almost entirely neglected. To counterbalance the weight of the "solid" branches, music and literature have been the only art studies, and these have far from satisfied the children's higher needs. Having their minds filled with all sorts of intellectual pabulum, our young people have yet been hungry for just such imaginative delights as pictures arouse. Pictures in the school-room mean, then, in their ultimate intention, an educational provision for the cultivation of the æsthetic nature as distinguished from the other mental activities. All methods of picture study will succeed or fail according to their bearing on this great aim.

The silent influence of great art is by itself a potent force, and it may be claimed that it is enough to hang the pictures on the wall and leave them to mold the child's taste by a process of unconscious absorption.

An objection to this is that the school-room art is only a part of the child's entire environment, and is seen during only a portion of five out of seven days a week. Outside the school-

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room and out of school hours he sees inferior things which take equal chances with the good, and which may quite overbalance the influence of the latter. A child may sit five hours a day under the beneficent influence of the Parthenon or the Cathedral of Chartres, but if he spend the rest of his time under the shadow of an ugly red-brick factory or a row of dingy tenement-houses, how shall he learn to discriminate between them? He may pass his study hours in close proximity to the Olympian Hermes, but if his play hours are in some park or public square "ornamented" by a stiffly posed bronze gentleman in modern frock coat and trousers, how shall he come to know good from bad sculpture? He may study his daily lessons with the gaze of the Sistine Madonna full upon him, but if the most highly prized art treasure of his own home is Bouguereau's Madonna of the Angels, how shall he choose the one and turn from the other? In art as in morals, the bad not only outweighs the good quantitatively, but often has a singular attractiveness. Obviously, some extraneous impetus must be added to the silent influence of the school-room art that it may cope effectively with the opposed influences from the inferior art outside. Some method must be devised to fix the image of the good art permanently upon the child's mind. Some definite effort must be made to kindle enthusiasm for the good, thus strengthening its influence to overbalance the influence of the inferior. Such considerations as these explain how it was that the movement towards school-room decoration led immediately and necessarily to the introduction of picture study in the schools. The methods of work are still in an experimental stage, for the majority of teachers have had little or no preparation in this line. A common mistake is to treat the subject too mechanically, telling a great deal about a picture without throwing any light on what is in the picture. Here we have a fundamental error arising from a failure to differentiate art from other school studies. Regarding it as another branch of information, a new device for increasing the pupil's stock of ideas, the teacher adds a few more dates to the child's catalogue of battles and discoveries, a few strange names to his list of heroes, and supplies him with some fresh anecdotes. Thus a study whose chief value is for the stimulation of the æsthetic imagination is used only as a new method for training the memory. Picture study is relegated to the realm of hard facts, and nothing is done towards feeding the hungry imagination of childhood. Historical facts undoubtedly have a legitimate place in picture study, but this place is a subordinate one. The artist's biography and the history of his picture are interesting collateral subjects which may help to arouse interest in an art work, but which in no wise affect its artistic qualities. Raised to undue prominence, or substituted for the study of the picture itself, they entirely divert art study from its original high purpose of ministry to the æsthetic nature.

The most natural beginning to make in the study of a picture is to center attention upon the main *motif* or principal movement in the composition, to seize at once the key which opens the door of the picture as a work of art. This exercise requires varying degrees of imaginative effort according to the selections made. The pictures most easily understood by the immature mind, as well as by one whose only artistic training has been literary, are figure compositions of a distinctly dramatic or narrative character, illustrative pictures, or pictures which carry the story on the surface. From these it is a long range to pure landscape, whose artistic language cannot be literally translated and whose meaning can merely be suggested. Between these extremes there is a large body of different picture types, portraits, ideal figures, figure landscapes, animal groups, etc.

The works of the Old Masters are all figure compositions, and, painted in a period when literature was still inaccessible to the masses, they retain that story-telling character which was the original *raison d'être* of modern art. Biblical and ecclesiastical history, the stories of Christian saints and martyrs, and classic mythology furnish the most common subjects, in addition to manifold embodiments of devotional ideals, such as Madonnas and apotheosized saints. Such pictures make the best possible introduction to art for the inquiring, imaginative mind of the child. There is nothing more sure than a "story" to fix in the memory the beauties of a great art work. Obvious as these stories may appear to the initiated, the child must be helped to their true reading. Left to himself, he often curiously misinterprets them. A little girl upon whom a lovely Madonna picture had apparently made a deep impression, drew her own inference from the attitude of the Virgin's hand uplifted in rapturous admiration, and anxiously inquired,

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"Why is the mamma going to spank the baby?"

The selection of pictures for school-room study should present a sufficient variety in subjects to suggest in some slight measure the vastness of the art field. As the study of poetry, though dealing at first largely with narrative poems, does not leave the final impression that these alone constitute poetry, but opens the door at least into the realm of the lyric, so the study of painting, beginning with story pictures, may by gradual steps open glimpses into the more abstract realms of the purely artistic.

The function of art is to embody the universal. The individual figure or the particular landscape is generalized. Thus the Madonna and Child are not intended as historical figures, but as idealized types. In the greatest art they represent no actual mother and child, but stand rather for the universal ideas of motherhood and childhood. Something of this subtler and higher significance must enter into all true art appreciation. Often a child surprises us with a capacity to apprehend such things, not after an abstract or theoretical manner, but with an intuitive insight into the broader art revelation lying behind the surface story. Pupil and teacher sometimes change places in these more delicate matters of art study, that one taking the lead whose imagination has the most penetrative power.

A very extensive field in picture study is opened up in the analysis of compositional principles and artistic qualities. In entering such a field the public-school art instruction has to proceed discriminatingly and with moderation. The object is not to turn out artists or art critics, any more than the study of literature is intended to make poets or reviewers. Primarily the aim of both subjects is to familiarize the children with masterpieces; but at the same time it is a legitimate part of such work to awaken some genuine appreciation of great art. Though not training craftsmen, these studies are to lead to some degree of enjoyment in craftsmanship. The mechanical details of picture-making, like the rules of versification, have, indeed, no place in the school-room. But, on the other hand, the broad principles vital to the essential character of the picture may, if simply expressed, flash new light upon the whole significance of the work. To point out any artistic qualities which strengthen the hold of the picture upon imagination and sentiment will go far to fortify the taste against inferior art. It is questionable if any one loves the Sistine Madonna the better for noticing that the composition is arranged in the form of a diamond. But to notice the linear composition effected by the welding together of Mother and Babe in a single figure gives a new insight into the oneness of purpose between them. More than this, the observer will ever after unconsciously carry this group as an artistic standard beside which awkwardly or artificially composed Madonna groups at once show their inferiority. The first point has to do with picture-making only, the second with picture-feeling as well; one is mechanical and accidental, the other is vital.

The real test, then, of the value of compositional study in a given instance is the bearing of the particular point upon the finer imaginative appreciation of the whole work.

Analysis is a dangerous process, if not supplemented by synthesis. It is a fearful thing to dissect a picture and be left to gaze upon the dismembered fragments. Every part of a great work of art is permeated by the dominant motive as by a vital force. When each has been subjected to the magnifying glass of analytic study, it is for the imagination to grasp them together again in their true relations, making out of diverse elements of line and form a single perfect whole.

Fire With Fire

By Charlotte Perkins Stetson

[Reprinted by request from "Scribner's Magazine"]

. . . My blaze is not as wide as the world,
Nor tall for the world to see—
But the flames I make
For life's sweet sake
Are between the fire and me!

That fire would burn in wantonness
All things that life must use—
Some things I lay
In the dragon's way,
And burn because I choose. . . .

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Books and Authors

Social Ideals [1]

In the midst of the strenuous activities and controversies which engross our minds, is it possible to gain a clearer vision of the line of progress than is found within the narrow horizon of individual interests? Those who have learned that literature reveals the social and organic instincts of life, as well as the individual experience and temper of the writers, discern therein, not merely the spirit of the time, but the prophetic soul of humanity, with its vision of the future that is shaping itself in the womb of the present. In this conviction the author of this illuminating book has set herself to "study the imaginative expression of some of the most interesting moments in the long struggle by which democracy and freedom are slowly realizing themselves, and the earth is becoming in a substantial sense the heritage of all the children of men." The period covered is long, dating from "Piers Plowman" (William Langland), Wiclif's contemporary, and, like Wiclif, the "morning star" of a reformation only longer in coming than that which Wiclif heralded. The organic impulse, discovered persisting from Langland to Carlyle, so strongly resembling each other, seems all the more massive. As we descend the stream from the England of our forefathers to the England of our fathers and of our contemporaries, this organic impulse is found voicing itself with greater frequency and greater clearness in the perception of social problems and the creation of social ideals. The conviction deepens that we are borne along by elemental forces, whether we will or not, that the old order changeth, and that we must work out our salvation by meeting the demand of the new.

Although Miss Scudder is dealing wholly —barring a single chapter devoted to a "Glimpse at America"—with social phenomena in Great Britain, there is no lack of the *de te fabula narratur*. Chattel slavery was ended by the sword, but an "industrial bondage," in this as in other lands, still hinders the advance of democracy towards spiritual enfranchisement, and we are pointed to conditions which complicate the impending struggle more seriously here than abroad.

[1] *Social Ideals in English Letters.* By Vida D. Scudder. Houghton, Mifflin & Co., Boston. $1.75.

But one may question whether Miss Scudder is not taking a really serious matter too seriously in such a sentence as this: "One call of warning and of fear echoes down the decades, and if not wearied we must be awed by the iteration. We may well ask whether it has any significance; whether the social revolution is nearer in 1900 than in 1840 or 1860. Men asked a similar question at intervals through the eighteenth century; they were asking it in 1788, one year before the Bastille was taken." This suggestion is uncomfortable because it seems to suggest a parallel. But the situation, as Miss Scudder unfolds it at length, reveals a very comfortable contrast. In the Bastille era the flood engulfed a generation deaf to all warning and hostile to all change. But the special note of our times is a fair measure of hearkening to the proclamation of the prophets: "Change your minds, for the kingdom of heaven is at hand." What Mr. Benjamin Kidd and Mr. Grant Allen have noted as the unprecedented social phenomenon in the England of the nineteenth century—the voluntary abdications of privilege by the "Haves" in favor of the "Have-nots," Miss Scudder also recognizes, declaring that "in the literature of the Victorian age the next century will see paradox after paradox. It is the literature of the Privileged hailing the Unprivileged as masters of the future." And so, despite De Tocqueville's sinister generalization that revolutions break out when things are improving, we can see nothing but a hopeful augury in this latest series of readings from the social barometer.

If Mr. Gladstone's saying that the British social order is based on inequality is borne in mind, what has already been effected there is little short of revolutionary, and the boast sometimes made that there is more of real democracy in England than here becomes at least plausible. The transformation of Matthew Arnold, the apostle of culture, into the apostle of democracy, and his appeal to the workingmen of England as the medium through which the collective life of society may be more nobly realized, has been bearing fruit in contemporary England. The children of sweetness and light are less engaged to-day in writing books. They are working out their visions in County Councils, Boards of

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Arbitration, Social Settlements and Organized Charities, with a vast increase of practical co-operation and fellowship between members of formerly alienated classes. Much of the same kind is on foot among us also, with the initial advantage, lacking in England, that here the stars in their courses fight for social freedom and equality in privilege. It is not from natural or political inability to obtain ameliorations of conditions that hindrances to social readjustments arise to-day in this Republic, so commonly as from a crass and gullible ignorance of the multitude, which foolish or knavish demagogues exploit for their own advantage. In this country, if Demos fares ill, he has only himself to accuse.

But the issue of the near future lies for us, as well as for the British kinsmen to whom Miss Scudder limits her studies, in the capacity to evolve from a merely political democracy a democracy of higher type—"spiritual" we may call it, with her, as animated by the ethical instinct of human brotherhood and by its valuation of non-material goods, the riches of the mind and heart. That the Christian forces of the country are to be the decisive makeweight in this issue is evident enough. The social instinct and passion of Christianity were abundantly evinced at the outbreak of the Reformation, but the spirit of Christianity found its prior task in achieving freedom for thought and conscience from the usurping lords of the soul. This done, it inaugurated, in John Howard's time, the new era of philanthropical enterprise. Too often has the Christian reformer been unsupported or even antagonized by the Church, and the times of this ignorance God, as we hope, winked at. But we have learned thereby not to identify Christianity too narrowly with the Church; while, as Miss Scudder says, "To trace the social awakening of the modern Church is to read one of the most interesting chapters of religious experience." And herein is the brightest of all the auguries of hope which these studies of Social Ideals bring out with cumulative power. To quote Miss Scudder's final words: "No one looking at the world to-day can fail to see that the social energy of Christians in every communion, and indeed quite apart from the visible Church, is as notable a factor in the situation as the crystallizing of the intellectual issue around the socialist position, or the practical growth of a new fellowship disregarding class lines. . . . Perhaps it is no dream that the long separation between democracy and Christianity draws to a close, and that, as the slow years pass by, the love of God and man may find in their sacramental union freedom for more perfect collective expression than has ever yet been seen on earth."

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending January 6. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Carlyle's *Sartor Resartus* is a very difficult book to illustrate—so difficult that it will seem to most readers a mistake to make the attempt to visualize Carlyle's ideas and the personages in whom he has incarnated them. This impression of the inherent impossibility of successfully interpreting with the pencil this characteristic volume will be confirmed by the work of Mr. Edmund J. Sullivan, who has grappled with the task, and, it seems to us, unsuccessfully. Mr. Sullivan has succeeded in getting at the grotesque, the extravagant, and the bizarre in "Sartor Resartus," but he has not succeeded in bringing out the spiritual insight and power of the book. His illustrations are curious, and they are not without a certain quality of imagination, but they are not satisfactory. (The Macmillan Company, New York.)

Professor Samuel Dill's substantial volume on *Roman Society in the Last Century of the Western Empire* is not a general history of the period, but an attempt to get at the inner life of the last century of the Western Empire, the commencement of which practically coincides with the passage of the Danube by the Goths and closes with the extinction of Roman power. There are a number of writers—Symmachus, Ausonius, Macrobius, S. Jerome, Apollinarius Sidonius, and others—whose letters and other writings throw important light upon this whole period, which is, from the modern point of view, a very obscure one, and, in the main, poorly furnished with material. Dr. Dill, by careful searching of all this material and by study of inscriptions and monuments of every kind, has attempted to find out and describe how men lived in this important century and what they were thinking about. (The Macmillan Company, New York.)

No conventional words of praise are needed for the bound volumes of *Scribner's Magazine* for the past year. There are, we imagine, few

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people who do not know that this magazine has emphatically reached its high-water mark, and must indeed be wonderfully attractive in the coming year if it is to advance that mark higher. To say nothing of the war articles—and the editors of "Scribner's" seized that opportunity with promptness and foresight—we have complete in this year Mr. Lodge's well-written and beautifully illustrated "History of the American Revolution," the second part of Mr. Wyckoff's "The Workers," Mr. Page's Southern novel, "Red Rock," the charming articles on women's colleges, and excellent single features and stories so many that to attempt to select for special mention would be unfair. (Charles Scribner's Sons, New York.)

Who's Who, 1899, despite its rather skittish title, is a solid and useful book of reference. It is chiefly a compendium of condensed biographies of living people, prepared from the English point of view, but by no means exclusively biographies of Englishmen. The sketches are condensed to a degree. The compiler, Mr. Douglas Sladen, tells us in his preface that he has reinforced his biographies mainly from two sources—Americans and the Companions of the various orders—and the American reader is rather amused at the lament that heretofore "your C.B., C.M.G., C.I.E., C.S.I., or D.S.O., decorated as one of the numerous columns upon which our vast empire rests, has been treated by biographers as of less importance than writers or painters!" Besides these condensed bits of biography, the book has many useful and some curious tables and lists—Government officials, army and navy lists, obituaries, clubs, peers and their heirs, American women married to men of title, bishops, newspapers, names pronounced peculiarly, railways, etc., etc. (The Macmillan Company, New York.)

Count Enrico Della Rocco played an important part in the events that led to the independence and unity of Italy. Under the title *The Autobiography of a Veteran* he has written the story of his experiences in council and in the field, quite without the restraint of the formal historian, and with readable comment and exposition. The author, who is now over eighty years old, thus states his general aim and motive: "I shall try to recall the memories of a past which I love for several reasons—my good fortune at witnessing the awakening of the noble idea of an independent and united Italy, seeing it realized, chiefly by the exertions of men belonging to the small and gallant country where I, my forebears and my grandchildren were born, and for the active part I took in nearly all the important events which have happened between 1848 and 1870." (The Macmillan Company, New York.)

To the series of volumes of *Historical Tales* written by Mr. Charles Morris has been added one relating to Spain. There was no lack of romantic incident in this subject, and episode follows episode from the time of the Goths to the destruction of Cervera's fleet, with continuous interest. (The J. B. Lippincott Company, Philadelphia.)

Books Received

For the week ending January 13

D. APPLETON & CO., NEW YORK

Ober, Frederick A. Puerto Rico and its Resources.

Holden, Edward S. Our Country's Flag and the Flags of Foreign Countries.

THE CENTURY CO., NEW YORK

St. Nicholas. Volume XXV. Parts I. and II. The Century Magazine. Volume LVI.

EATON & MAINS, NEW YORK

Buckley, James M. Extemporaneous Oratory for Professional and Amateur Speakers. $1.50.

THE EDITOR PUBLISHING CO., CINCINNATI

Cunyngham-Cunningham, G. Tales from the Land of Manana. 75 cts.

GINN & CO., BOSTON

Seeligmann, Karl. Altes und Neues. A German Reader for Young Beginners.

E. R. HERRICK & CO NEW YORK

Boylan, Grace Duffie. If Tam O'Shanter Had a Wheel, and Other Poems. $1.25.

Hall, Tom. When Cupid Calls. $1.50. An Experimental Wooing. $1.25.

WILLIAM R. JENKINS, NEW YORK

Bercy, Paul. Conjugaison des Verbes Francais. 50 cts.

LAMSON, WOLFFE & CO., BOSTON

Carrington, General Henry B. Washington, the Soldier. $2.50.

LONGMANS, GREEN & CO., NEW YORK

Trevelyan, Sir George Otto. The American Revolution. Part I. 1766-1776.

THE MACMILLAN CO., NEW YORK

Hewlett, Maurice. Songs and Meditations. $1.25.

Thompson, Silvanus P. Michael Faraday. His Life and Work. (The Century Science Series.) $1.25.

Coleridge's Ancient Mariner. Kubla Khan and Christabel. Edited by Tuley Francis Huntington. 25 cts.

Wilson, L. L. W. United States History in Elementary Schools. 30 cts.

Jackson, A. V. Williams. Zoroaster, the Prophet of Ancient Iran. $3.

Fisher, Herbert. The Medieval Empire. I., II. $7.

Sursum Corda. A Defense of Idealism. $1.

Sullivan, W. R. Washington. Morality as a Religion. $2.

Addy, Sidney Oldall. The Evolution of the English House. $1.50.

Wilson, Lucy Langdon Williams. Nature Study in Elementary Schools. 35 cts.

Hume, Martin A. S. Spain, its Greatness and Decay (1479-1788), with an Introduction by Edward Armstrong. $1.50. (Cambridge Historical Series.)

Dandliker, Karl, Dr. A Short History of Switzerland. Translated by E. Salisbury. $2.50.

MAYNARD, MERRILL & CO., NEW YORK

Yale Verse. Compiled by Charles Edmund Merrill, Jr.

THE MURDOCK PRESS, SAN FRANCISCO

War Poems, 1893. Compiled by the California Club. $1.

THE PILGRIM PRESS, BOSTON

Stimson, Henry A., D.D. The Apostles' Creed in the Light of Modern Discussion. $1.50.

THE QUADRANGLE PRESS, CHICAGO

Cleveland, Frederick A. The Growth of Democracy in the United States. $1.50.

R. H. RUSSELL, NEW YORK

Crockett, Ingram. Beneath Blue Skies and Gray. $1.

Smith, Pamela Colman. "Recess," a color print. $2.

FREDERICK A. STOKES CO., NEW YORK

Henderson, W. J. How Music Developed. $1.

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The Religious World

Dr. van Dyke and the Johns Hopkins University

The election of the Rev. Dr. Henry van Dyke, of the Brick Church of this city, to the Professorship of English Literature in the Johns Hopkins University seems quite natural to those who have kept pace with Dr. van Dyke's growing power and reputation as a writer and a student of literature. It was, however, a great surprise to his congregation; and his announcement that he was considering seriously the invitation was a shock to the city of New York; for Dr. van Dyke has made himself a position of the first importance in the metropolitan pulpit. A preacher of singular force, persuasiveness, and charm, he has been an outspoken citizen on all public questions; uniting in rare degree the quality of moral leadership with the interests of a man of culture and literary taste, Dr. van Dyke has gained a peculiar influence with the young men of the country. The Brick Church during his pastorate has reached a position of the greatest strength. Those who know Dr. van Dyke's literary interest and his growing ability as a writer will understand the attraction of so important a position as the Baltimore professorship; on the other hand, those who know how necessary his work is in the city of New York, and how valuable it has been, will be very unwilling to have him give up his pulpit. It is a misfortune that there are not two of him.

Woman's Branch, City Mission

The twenty-sixth annual meeting of the Woman's Branch of the New York City Mission was held January 16. The amount of money raised by this branch of the work is evidence that the generous public fully believe in the work and methods of the Branch. The Woman's Branch raised over $27,000 last year, and expended over $26,000. Children from one of the industrial schools, a group of colored children, and a group of Chinese children born in New York, were present and took part in the exercises. All of these children are connected with some of the schools of the Mission, but they are directly under the care of the Woman's Branch. The training-school has enlarged the scope of its work by providing lectures and opportunities for practical work among the poor, for non-resident students. The trained nurses department of the woman's work is one of the most needed and most effective methods of entrance into the homes of the poor. The development of the social side of the work is in recognition of this great need of the mothers in the tenements of New York. The opportunity afforded for recreation under right conditions is welcomed and well used. Mrs. Bainbridge, the Superintendent, is a woman of rare judgment and broad sympathies.

Woman's Work for Missions

The third Conference of the Woman's Boards of Foreign Missions of the United States was held in the Broadway Tabernacle in New York, beginning January 11th. About one hundred delegates were present, and nearly all the religious denominations were represented. Addresses were delivered by various missionaries and Christian workers. The occasion was one of singular interest. So far as we have observed, the address which attracted most attention was that of Miss Crosby, who for seven years had been a missionary in the Caroline Islands. We quote from her address a passage which will be of much interest to many readers, in view of the attention drawn to those islands by the recent war:

To one who has been in the Caroline Islands it seems impossible to regard them from any other than the missionary standpoint. It is a matter of amazement that the nations of the earth should ever reach out after them. When, in 1885, Germany laid claim to them, Spain suddenly remembered that, over two hundred years before, the Spanish flag had been raised over them, and, although for all those years she had left them to their degradation and savage traditions, she suddenly felt an excess of interest, and determined to circumvent Germany. After the two nations had nearly come to war, the matter was referred to the Pope for arbitration, and he cut the Gordian knot by giving the Marshall Islands to Germany and the Carolines to Spain, which forthwith took possession of them, but did nothing toward the civilization of the natives. Such was the character of the people that when it was first suggested that missionaries be sent them from this country, even rough seafaring men remonstrated, declaring that they would be killed if they endeavored to land. Unless these islands are wanted for coaling and naval stations, there can be no object in taking them, for Spain has lost many thousands of dollars there ever since she has occupied them. There is abso-

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lutely no revenue to be obtained from them, save from the missionary standpoint of "laying up treasures in heaven."

Two other addresses of great value were delivered by Mrs. John R. Mott on Higher Education for Women in Mission Fields, and one on The Missionary Spirit in Women's Colleges, by Dr. Grace Kimball.

State Conference on Religion

A notable letter has been addressed to various ministers and Christian workers in New York State, in the interest of something like a Parliament of Religions. Perhaps the better and more exact name is "Conference on Religion." The letter says: "If 'toleration in religion is the best fruit of the last four centuries,' should not the beginning of the twentieth century mark an advance to a still nobler position, that of reciprocation in religion and of religious co-operation—the attitude of men open-minded, spiritual, and loving enough to acknowledge that there is truth to be learned from, as well as truth to be offered to, neighbors, and that a great deal of good, now undone in the world, waits for the hour when the Churches shall join hands in a new brotherhood? The immediate organic unity of the Churches is impossible, however desirable; but could they not, and, if they can, should they not, set the example of union, of good-will and good-deed relations, instead of continuing the long-lasting, historic example of indifference and even hostility one to another?" The proposals are the following: "(1) That a Biennial Conference, continuing three or four days, of all who may care to attend, be held, at which Conference prominent ministers and laymen of various religious bodies within the State of New York be invited to read papers, or lead discussions, on themes of religion and morals and social reform. (2) That the first of these conferences be held in 1899. (3) That the arrangements for it be made by a committee representing the different Churches and different parts of the State. All the time the separate interests of every denomination are cared for by churches and colleges and missions and conferences, each denomination having its own, and these things are bound to continue. Our suggestion is that once in two years the churches should come together, in the name of the Spirit common to all, to promote the things that make for the common good. Have we not, at last, reached the point when such meetings would be possible and profitable?" Among the names approving this letter are those of Leighton Williams, D.D., and President A. H. Strong, D.D., Baptists; Dr. H. A. Stimson and Lyman Abbott, Congregationalists; President J. R. Day and Dr. F. M. North, Methodists; Chancellor H. M. MacCracken and Dr. Charles Cuthbert Hall, Presbyterians; Rabbi Gottheil, Jew; Dr. B. B. Tyler, of the Disciples of Christ; Dr. R. Heber Newton and President Robert Ellis Jones, of Hobart College, Episcopalians; Dr. Charles H. Eaton, Universalist; Revs. J. W. Chadwick and W. C. Gannett, Unitarians, and many others of various denominations. The movement is an important one, and we shall watch its development with interest and sympathy. If it succeeds in New York, it may be possible in other States.

Another New Professor for Union Seminary

But a few weeks ago, the Rev. Thomas C. Hall, D.D., was called to be Professor of Christian Ethics in Union Theological Seminary. This was considered by all who knew Dr. Hall to be a distinct and notable addition to the strength of the Seminary. The Faculty has now been further strengthened by the choice of the Rev. George William Knox, D.D., of Rye, New York, to be Professor of the Philosophy and History of Religion. Dr. Knox for some time was a missionary in Japan and a professor in the Imperial University of Tokyo. He is a man of large ability and admirably fitted for the responsible position to which he has been called. He is a son of the late Rev. William E. Knox, D.D., of Elmira, New York, and is a graduate of Hamilton College.

The League for Social Service

The League for Social Service, in furtherance of its aim to become a clearing-house for practical philanthropy, has just issued a list of topics, such as "The Institutional Church," "Public Baths," "Recreation," "Vacation Schools," "Play-grounds," "The Problem of the City Child," and many others, on which it already has 1,400 lantern slides; thus making it possible for any organization to secure a concrete presentation of present-day problems by means of lantern photographs. On a recent visit to Boston, the Secretary of the League secured the co-operation of Mayor Josiah Quincy, who promised the League material illustrating the more important phases of the great Departments of that municipality, so that they might serve

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as object-lessons for other cities that wish to study these comparatively. This list of slides will be sent on application to the Secretary of the League, Dr. W. H. Tolman, 105 East Twenty-second Street. To widen its membership, the League will send to each new subscriber a copy of "The Twentieth Century City," Dr. Josiah Strong's latest book.

Silver Jubilee of Dr. Albert J. Lyman

The Rev. Albert J. Lyman, D.D., pastor of the South Congregational Church of Brooklyn, celebrated his silver jubilee as pastor of that church during the week beginning January 8. Dr. Lyman has had a beautiful ministry in the church which he has served so long. Few men are more widely honored or loved. He is a brilliant preacher and a devoted pastor. His first ministry was in Milford, Conn. From there he went to Brooklyn, where the greater part of his life has been spent. No minister in that "City of Churches" fills a larger place in the hearts of the people. Dr. Lyman preached the annual sermon before the American Board when it met in Worcester, and last year was the preacher before the National Council of Congregational Churches at Portland, Ore. On Sunday, January 7, a historical sermon was delivered by the pastor, and during the week the congratulations of the church, of the fellowship of churches, and of the city were extended in addresses which showed, not only appreciation, but also real and enduring affection. Changes are few and far between in the Brooklyn churches. Dr. Storrs has seen more than fifty years of service, Dr. Lyman twenty-five, Drs. McLeod and Behrends each about fifteen, Dr. Meredith probably about twelve, and Dr. Abbott eleven. The pulpits of the Congregational churches of Brooklyn show that when pastors are called it is with the expectation that the relation will be sacred and not easily broken.

A Noble Memorial

A noble memorial of a man who sought the welfare of this city and of his fellow-men is the new building of the Neighborhood Settlement, which has been erected in remembrance of the late Alfred Corning Clark. The building is located on the corner of Rivington and Cannon Streets, in the heart of the most congested district of New York. It is a fine four-story brick structure, and has been erected for purposes of utility rather than ornament. The work to be carried on in this building is so varied and helpful that we condense a fuller description: "It is so divided and arranged that the training of children may be conducted under the best possible conditions. An interesting feature of the building is the entertainment hall. This is a capacious room, where the pupils can be gathered when desired, but it is also much more than this. It is intended for the benefit of parents as well as children. One great lack in all such neighborhoods is a pleasant gathering-place for respectable men and women who would like to meet for social intercourse and innocent recreation. The assembly rooms in this building will serve not only for the sewing and cooking classes of the older children, but also for evening entertainments which the fathers and mothers may attend. A roof garden is another feature of the building, which is designed to serve the same double end as the assembly room. Open to the breezes in summer, it can be inclosed so as to be warm in winter, and it will, therefore, be a delightful place for the children to play in at all seasons of the year. It will also be thrown open for the enjoyment of the weary parents in the hot evenings of summer." Such buildings as this, so unostentatious and yet so perfect in appliances for the service of humanity, are object-lessons in practical Christianity whose value can hardly be exaggerated. And this is but one of a large number to be found in the metropolis.

Eloquent and Brave

Our readers will remember the immense sensation caused in Italy a few years ago by the preaching of Father Agostino da Montefeltro in Milan and elsewhere. It was said that such preaching had not been heard for a decade and perhaps many decades. For the last two or three years little has been heard of the eloquent Father, and we had begun to wonder if his preaching was not too radical for his superiors. He has recently appeared again in a characteristic fashion. In the Church of St. Francis of Castello, in which he had been announced to preach, he found that four elegant inclosures had been erected, capable of seating a thousand persons. These were for the aristocracy of the city, who were to be admitted by ticket, on the payment of a fee, and so saved from contamination by contact with the common people. As soon as the Father heard what

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had been done, he ordered the structures to be removed, saying that he desired perfect equality to be observed in the Church. Father Agostino is probably the most eloquent living preacher of the Roman Church. This act shows that he is also one of the bravest. More such practical Christianity would attract to the Church thousands who are passionately devoted to reality, but who care nothing for forms, as such.

Abuses in Alaska

Bishop Nicolas, late of the Aleutian Islands and Alaska, before he sailed from New York left a farewell address to his people, and simultaneously a letter to President McKinley, in the latter of which he condemns in the strongest terms governmental abuses in Alaska, and asserts that the Greek Church has been treated unfairly. He says:

> A limit must be set to the abuses of the various companies which for over thirty years have had the uncontrolled management of affairs, and have reduced the country's hunting and fishing resources to absolute exhaustion, and the population to beggary and semi-starvation. A limit must be set to the abuses by officials, who, as shown by the experiences of many years, are sent there without any discrimination, and exclusively on the recommendation of Alaska's irremovable guardian, Sheldon Jackson. And, lastly, Alaska must be delivered from that man.

This protest against the misgovernment and the non-government of that Territory would have greater weight were it not for two considerations—the personal attack on Dr. Sheldon Jackson and the condemnation in the Bishop's public address of the American public-school system. The man who judges the American public-school system to be bad cannot greatly be trusted by the American people in his judgment of measures; and the man who utters an indiscriminating condemnation of Dr. Sheldon Jackson, whose services in Alaska have been very great and are so widely recognized, will not be regarded by those who know the facts as an infallible judge of men. Nevertheless, Bishop Nicolas's testimony, confirmed as it is by the testimony of so many witnesses who, if not more intelligent, are less prejudiced and more American, ought to have effect in calling the attention of the Government to the abuses of the present no-system in Alaska, and to the imperative need of well-considered reform.

Vestments in Methodist Churches

The time was when the service of the Methodist churches was as plain almost as that of the Quakers. But that is changing, and now the followers of Wesley worship in beautiful buildings, elaborately decorated, and often have a service which in many respects shows the effect of the time-spirit as much as the architecture. One of the most prominent Methodist churches in New York has for some time, we are informed, had a vested choir, and that in a church which, in its constant ministry to those classes in the community most often neglected, has been truest to the traditions of Methodism. Now we are informed that the Centenary, the Old First, and the Wabash Avenue Methodist Episcopal Churches in Chicago have all adopted the plan of having vested choirs. The vestment will be a flowing black gown much like the Oxford student dress. Commenting on this step, the "Interior" says: "If Spartan and Puritan simplicity are to go, let them go; only may it please the Lord to hold us from slipping down to the petty and contemptible frippery of ritualism." But there is a fallacy here. The argument in favor of vested choirs is not that it is ritualistic, or adds to the richness of the service, but that the plain and simple cap and gown do away with all possible display on the part of those who sit in the choir gallery. As between plumes and laces and fantastical elaboration in dress, we incline to think the Oxford cap and gown the more Puritanical, and a return to primitive simplicity.

Notes

Among the Social Settlements, few are doing a better work than the Lawrence House in Baltimore, which is a memorial to the Rev. Edward A. Lawrence, D.D., pastor of the First Congregational Church in that city. It is under the control of the Young People's Societies of the First Congregational Church and the Harlem Avenue Christian Church of Baltimore, of the Young Men's Christian Association, of Johns Hopkins University, and of the Chapter of College Settlements Association in the Woman's College of Baltimore.

The Rev. C. W. D. Bridgman, D.D., who formerly was one of the most prominent Baptist ministers of the country, having been pastor of the Immanuel Baptist Church of Albany and of the Madison Avenue Baptist Church of New York, has for several years been in the Episcopal Church, and rector of Holy Trinity in Harlem, New York. Dr. Bridgman's service in Holy Trinity has been most efficient, but at the expense of his health. His congregation, therefore, have voted him a year for rest and recuperation, with the hope that he may continue to serve his people yet many years. Dr. Bridgman, it is stated, will go first to Lakewood and afterward to Europe.

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Correspondence

Books for Popular Bible Study

We receive many requests from our readers for direction to suitable books for their aid in Biblical study. It is not easy to answer these helpfully without more knowledge of the inquirers—their mental qualifications, their prepossessions and tastes, the time and money for books at their command, etc.—than we usually possess. We give below a list of books that seem most likely to meet the needs of a numerous class, whatever varieties exist among them. All these books are adapted to the ordinary reader of the English Bible, and most of them are inexpensive, and can be ordered from any city bookseller. We prefix to the list the special inquiries which dictated its selection.

1. What books are most important to study in connection with the Old Testament?—with the New Testament?

2. What books would you include in a more extensive list?

We suggest the following:

For the Bible as a whole—Adeney's handbooks, "How to Read the Bible" and "Construction of the Bible;" Bennett's "Primer of the Bible;" Gladden's "Who Wrote the Bible?" Hurlbut's "Historical Geography of the Bible;" Bissell's "Biblical Antiquities;" Hastings's "Dictionary of the Bible," now being issued, will be very valuable; J. P. Smyth's "Old Documents and the New Bible;" Talbot's "Our Bible and How it Came to Us." The Universities of Oxford and Cambridge have just issued the "American Revised Bible," with marginal references, and the American readings incorporated in the text. Next autumn this will be much improved upon by the issue of the "American Standard Edition of the Revised Bible." For a Concordance, use Walker's, and for a handy commentary, the "Cambridge Bible for Schools," of which there is a cheap abridgment. The Cambridge "Companion to the Bible," to be had separately bound, is a storehouse of the most varied information.

For the Old Testament—Kent's "History of the Hebrew People;" W. R. Smith's "Old Testament in the Jewish Church;" Cornill's "Prophets of Israel;" Whiton's "Early Pupils of the Spirit;" Sanders and Kent's "Messages of the Earlier Prophets" (chronologically arranged and paraphrased); Barton's "The Psalms and their Story;" Cheyne's "Jewish Religious Life after the Exile;" Gladden's "Seven Puzzling Bible Books;" Ryle's "Early Narratives in Genesis;" Bennett's "Theology of the Old Testament."

For the New Testament—Stalker's "Life of Christ" and "Life of Paul;" Stevens's "Epistles of Paul in Modern English;" Bruce's "Kingdom of God," "Parabolic Teaching of Christ," and "Miraculous Element in the Gospels;" Adeney's "Theology of the New Testament;" McGiffert's "History of Christianity in the Apostolic Age."

In a more extended list might be included the following:

Stanley's "History of the Jewish Church;" Sayce's "Palestine" and "Higher Criticism and the Verdict of the Monuments;" McCurdy's "History, Prophecy, and the Monuments;" W. R. Smith's "Prophets of Israel;" Briggs's "Messianic Prophecy;" Hill's "The Earliest Life of Jesus" (the Diatessaron); Keim's "Jesus of Nazareth;" Sabatier's "The Apostle Paul;" Ramsay's "St. Paul as Traveler and Roman Citizen;" G. A. Smith's "Historical Geography of the Holy Land;" Sanday's "The Gospels in the Second Century;" Farrar's "The Bible, Its Meaning and Supremacy;" Horton's "Revelation and the Bible;" "The Bible of St. Mark" (Christian art in Venice). Dr. Briggs's "General Introduction to the Study of Holy Scripture," just published.

Those interested in comparing the old and the new version should consult Roberts's "Old Testament Revision" and "Companion to the Revised Version of the New Testament." For the study of the Bible simply as literature, use Moulton's "Literary Study of the Bible" and "The Modern Reader's Bible" (series).

The articles of the Encyclopædia Britannica on Biblical subjects will often prove serviceable in the lack of books on those subjects. It should be added that it was not designed to include in the foregoing list any of the very numerous works on the books of the Bible severally.

Must We Conquer the Filipinos?

To the Editors of The Outlook:

The Outlook for December 31, 1898, published my letter of November 26, and preceded it by asking me, "How do you know that we must conquer the Filipinos?" Allow me to answer. The papers of January 2, 1899, tell that war has already begun at Iloilo, unless the Filipino army there has yielded to the threats of the commander of our forces. Those threats were made in order to conquer for us the island of Panay, which was then garrisoned by Filipino forces under their national flag.

Encyclopædias and historical articles seem to agree in stating that much the larger part of Mindanao—one of the two largest of the group—has never been conquered by Spain; that numbers of the smaller islands have never been controlled by Spain; that in the Sulu group Spain has held only a few ports and posts; that no Spaniard could safely

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travel beyond the range of fire from those forts without a military guard. Dr. Worcester, who traveled for some years in the Philippines, furnished two articles within the last six months to an American magazine. In these he told of the Sulus' piratical depredations on Manila's commerce; of their warlike character; of their capture of the Spanish Governor and his fort, etc., etc. He also stated that we must keep gunboats patrolling the channels about the Sulu isles in order to prevent that portion of our new "subjects" or "fellow-citizens" from pirating on our Manila commerce. Yet (like other expansionists) Dr. Worcester seemed to think such expense to our navy and such exposure of the officers and crews of our gunboats of no more moment than a street-car ride and its fare. Our papers generally, and "Harper's Weekly" specially, since Dewey's victory on May 1, have published the proceedings of Aguinaldo and the Filipinos, showing the organization and equipment of considerable armies; their capture of some thousands of Spaniards; how they shut up the Spanish forces in Manila and Iloilo; how they established a government; the filing of a protest by the representatives of that government against so much of Judge Day's treaty as cedes the Philippines to us; the capture of Iloilo by its troops, etc.; also the announcement by its new ministry that it is opposed to annexation, and appeals to President McKinley for just dealing.

History furnishes no precedent in which from eight millions to ten millions of people, situated as these Filipinos are, willingly submitted to be transferred by a nation which had lost control of them to another power. The Filipinos *may* yield to our threats to use our army and navy against them; or they *may* refuse to so yield until we shall have defeated them in the field. In either case we will gain the islands by force; by conquering a people who have never harmed us; against whom we had and have no right to use force.

The assertions so general in our papers and periodicals that we held the entire group and could not with honor "let go" have amazed me. A careful study of the facts that appeared from day to day in their pages showed that down to the last day of 1898 we never possessed one foot of land or water in the Philippines except Manila, its harbor, and the islands and shores of that harbor.

The British commander in New York from September 1, 1776, down to November, 1783, might, with the same amount of truth, have asserted that he possessed all of the old Thirteen.

Thus I came "to know that we must conquer the Filipinos."

I fear Truth will not slay Falsehood soon enough to save our country from committing a great wrong upon a people who have never wronged us, and from the punishment that will in due time visit us.

AN OLD SOLDIER.

[Reference to this letter is made editorially elsewhere.—THE EDITORS.]

Immigration and Expansion

To the Editors of The Outlook:

The defeat of the Immigration Restriction Bill by the House of Representatives was one of the logical results of the Treaty of Paris The Immigration Restriction Bill proposed to keep out of our country a few thousands of immigrants supposed to be undesirable. This was in order to better protect the equality of our citizenship, and our workingmen against the fatal competition of low-priced labor. But by the Treaty of Paris it is proposed to take in and care for a few millions of Asiatics as the wards of this Republic (under certain conditions this might be of great public benefit, and advance true civilization). The House, however, saw, of course, the ludicrousness of this situation, and so, without debate, refused to consider the bill.

The Treaty of Paris has created a new situation. How are we to meet it? It is proposed to increase the army and the navy. Will the larger use of army and navy better protect the equality of our citizenship, or better protect our workingmen against the fatal competition of low-priced labor? Is it not fair to conclude that the quality of our citizenship will be of less and less value in proportion as armies and navies are relied upon to support our system of government?

Modern commercialism is doubtless controlling the shaping of proposed measures to meet the new conditions. But there is one fundamental error here which must be noted and corrected, or else disaster will follow. It is this: Modern commercialism still insists that the law of supply and demand shall be as fully and as freely applied to human labor as to the merchandise which it creates. If the principles taught by Christ are to be regarded as essential to true civilization, then

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commercialism must revise and correct this rule. There can be no more harmony between modern commercialism as it exists practically to-day and the teachings of Christ than there is between the terms of the Immigration Restriction Bill and the Treaty of Paris. This, of course, is a question of world-wide significance. It is a part of our destiny to see that it is decided right.

STREETER WALES.

The Only Logical Sequence of the War

To the Editors of The Outlook:

President Tucker, of Dartmouth, in one of his rich discourses a few years ago, said: "The ascending path to individual greatness lies through the thick of humanity rather than along the outskirts of it." The remark, with slightly modified meaning, may surely be extended till it applies to a nation as well as to an individual. As one molds from the clay the perfect sphere only by equal pressure at every point, so a nation is rounded out to full power only by feeling the shaping influence of other nations in close and vital contact on all sides.

By the events of the last year, almost as with a *Thou shalt*, the Power higher than man has called our Nation to this shaping influence. Instead of sitting quietly under our own vine and fig-tree, developing still more our internal resources and material prosperity, with a sort of "Is-not-this-Great-Babylon-that-I-have-builded" feeling creeping in, we are not to be left to bloat with self-satisfaction and then burst, but, by hard and untried duties, are to be saved from such a fate. No longer a child among nations, but "come of age," as it were, in the full ripeness of our manhood strength, we are called to go out into the "thick" of nations. In the friction and clashing of interests in the midst of all the vexed questions of the Far East, our full power and strength as a Nation and our moral greatness are to be expanded by a work for humanity.

A position so perilous challenges our best powers. It is laden with complications—already the clashing of interests seems to have begun. It is fraught with chances for glaring mistakes costing men and money; but, hazardous as the duty is, the times seem ripe for it. With a President clear-seeing and far-seeing, a humane man and a Christian, and one of almost unequaled poise, with the North and South united again, with England friendly and Russia appealing that wars shall be no more, surely we may go forth with courage and hope.

Willing or unwilling, the work is ours as the only logical sequence of the war; and only in fidelity to the motive of that war, and to the principles on which our Nation laid its strong foundation, can true and lasting greatness come. If we swerve but a hair's breadth from those principles, or if we draw back, quickly as the nerves recoil from the touch of hot iron, so quickly will our power as a nation begin to decline and "our glorious beauty become a fading flower." Let us, then, standing unflinchingly for the right, and because both God and humanity are calling,

> . . . Accept the peril,
> Choosing to walk high, with sublimer dread,
> Rather than crawl in safety.

A READER OF THE OUTLOOK.

A Western View of the Isthmian Canal

To the Editors of The Outlook:

An abundance of riches in the matter of Isthmian canals seems likely to be thrust upon us. Panama and Nicaragua both come courting Uncle Sam.

> How happy could he be with either
> Were t'other swate charmer away!

It is claimed that $100,000,000 will pay for completing the work on either canal. Now for some of the pros and cons. Cash, first! The Panama Canal would cost $100,000,000 + all past claims, and their name would be "legion." Nicaragua Canal would cost $100,000,000 as an outside figure, with no + for thirty years' past expenses.

Time, second! Eight years, Mr. Smalley claims, is required still for Panama; only four or five is asked by Nicaragua.

Control, third! For years the great West has demanded that the United States Government should construct, own, and operate the Nicaragua Canal. Panama is controlled solely by a corporation, and a foreign one at that. The West demands Government ownership for very cogent reasons. It sees in such ownership a prospect of relief from the oppressive rates of transcontinental railroads. Railroad wars may afford temporary easement, but all wars end in peace, and railroads at peace means some form of pooled issues, and the producers mulcted in "all the traffic will bear." As the transcontinental railroads have in the past pooled issues with the Panama Railroad, so, in the future, would they pool issues with any corporation owning

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the Isthmian canal, and thus render nugatory its real benefit to the people.

As to matters of diplomacy, legislation, and engineering, volumes are possible on each. The first two are much alike, in either case, as to possibilities and requirements. As to the last, it is at least justifiable to say that, after twenty years of struggle at Panama, the most difficult work remains yet to be surmounted. At Nicaragua, we are assured, there is no problem presented with which modern engineering may not easily cope. Nicaragua has these further advantages: three locks only, with a total lift of some 110 feet, against eight locks at Panama, with a 300 feet total lift; Nicaragua has, in Lake Nicaragua, a large storage reservoir for lockage use made by nature, while Panama has to provide such a reservoir by artificial means; Nicaragua would save hundreds of miles as a shorter route between all Eastern and Western North Atlantic ports, and would save the time of the ten additional lockages on the Panama route; Nicaragua has favoring breezes the year round, which Lieutenant Maury assures us Panama has not.

Mr. Smalley suggests that, as Panama is now so much in evidence, Uncle Sam can afford to ignore Nicaragua. Any one who has followed the Isthmian canal question is well aware that the Panama Canal is always to the fore whenever Congress meets and there is any prospect of its taking action as to an Isthmian canal. Usually the report is telegraphed that "there are seven thousand Jamaica negroes just put to work at Panama." This time-honored bluff was getting a little worn; so this year we are promised a finished canal in eight years.

The real need of this canal is the commercial, not the strategic, need; to enable this Pacific coast to compete in the world's markets on a par with the more favored rivals, and to permit the Eastern States to gain trade in the North and South Pacific and western Asia and Malaysia. This need will never be met by a corporation-owned canal charging, as it inevitably will, "all the traffic will bear." Having lived over a third of a century on this coast, I am familiar with its needs; while, as Chairman of the Nicaragua Canal Committee of the Horticulturists of California, I have become somewhat acquainted with the machinations of those who oppose the wishes of the people as to the construction of this canal.

Monterey, Cal. EDWARD BERWICK.

The Sunday-School

To the Editors of The Outlook:

At a recent meeting of the teachers of one of the Congregational Sunday-schools of Lincoln, Neb., methods of Bible study were discussed. Nearly all expressed dissatisfaction with the lesson-leaves commonly used. The complaint seemed to be that it was almost impossible to arouse enthusiasm in the classes. So far as the writer can learn, this experience is not peculiar to the Sunday-schools of this city. In nearly every community the same condition of apathy exists. On six days of the week thousands of students carry boundless enthusiasm into history, biology, and literature classes. On the seventh day, if present, they sit unmoved through Sunday-school exercises.

Is Hebrew religion less interesting as a study than Greek religion? Is Hebrew history more barren than Roman? If not, why do the colleges attract the student, and the Sunday-schools drive him away? The Sunday-school is designed for the study of the Bible. It professes to teach the history, the literature, the religion of the People of Israel. Are the methods used adequate in these days, when universities have established standards of scholarship?

A few years ago, in the public schools, instruction in history was confined to the bare narrative of fact. The pupil was supposed to be acquainted with American history when he had memorized the dates of events—when he knew the day the Declaration of Independence was signed, when Washington was born, when the Constitution was adopted. Now even the high-school teacher presents it in such a manner as to explain the conduct of nations, the cause of social movements. The influence of climate, of geographical barriers, occupation, economic conditions, all the factors that comprise environment, are noted. Heredity is taken into account. It is not enough to tell the student what were the characters of the Puritans in America. The conditions in England where they were developed are inquired into.

Has the Sunday-school kept pace with such advance in methods of study? Glance at the ordinary lesson-leaf and you will still find the history of Israel treated as a bare narrative of facts. There is no attempt to show what made the life of the People of Israel such as it was. The richest period of the world's history is passed over as an affair of dates. No glimpse of the social

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life of that age is afforded. The Hebrews are treated as if unrelated to general social conditions then prevailing—as if heredity and environment exercised no influence upon them.

In the university the instructor sends the pupil to all historical authorities, no matter whether their views are generally accepted or not. In most Sunday-schools Renan's and Kuenen's histories of Israel are under a ban. Why should these mines of wealth be closed to the Sunday-school scholar because some of the opinions of the writers are considered erroneous? Why put these books in the public libraries for every one to read, and then dodge them in the Sunday-school class? What instructor in a university would pretend to teach the history of Israel and ignore scholars of such world-wide standing as Renan and Kuenen? Can we expect to attract scholars to the Sunday-school when we use a lower standard than the college?

If we turn to the method of studying the text outlined in these lesson-leaves, the same narrow treatment is apparent. With a hop, skip, and jump, pupils are carried from the Old Testament to the New; a chapter in Chronicles one Sunday, in Isaiah the next. The books of the Bible are not studied as a whole so that the pupil can get a clear conception of the conditions in any one period. Nor is there any attempt to follow the development of Hebrew moral and religious conceptions so apparent in passing from Genesis to Isaiah.

Is it necessary to confine Bible study within such limits? If it is worth while to enlist intellectuality in the Sunday-school, then surely the most vigorous intellectuality ought to be secured. If it is fruitless, if scholarship is of no advantage, then why concede anything to it by half-measures? But all concede that religion, to avail the most, must go hand in hand with vigorous progressive thought. Such conditions were always present in great religious ages. Strength cannot, must not, be ignored, for to it society accords leadership.

In one class with which the writer has been connected during the past year a broader method of Bible study has been attempted. To obtain a general view of modern textual criticism, Gladden's "Who Wrote the Bible?" "Seven Puzzling Books," Ladd's "What is the Bible?" were read. To obtain a glimpse of the methods of the higher critics, some of the articles of Wellhausen were reviewed. Four months were consumed in the study of Genesis. All the histories to be had here that bore upon that period of the world's history were consulted to obtain a glimpse of social life in those days. As much of the Chaldean literature as we could get we read, and compared its cosmogony with the Hebrew cosmogony. From time to time we took up such books as Lyman Abbott's "The Religion of an Evolutionist," "The Evolution of Christianity," to get an idea of the relation of religion to modern scientific thought.

No formal, pretentious method of study was used. The members took turns in preparing and presenting subjects to the class. Thus each secured the benefit of study and research. So far no member has complained that the work is dull or uninteresting.

CHARLES S. ALLEN.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Would not real miracles of any kind, wrought now at this stage of human progress, do more harm than good, without exception? 2. If Christ were to come again now in a human body, or the same body he had before, would it not be a step backwards in the advancement of goodness and truth? (John xvi., 7.) 3. If a person believes that good is stronger than evil, that Christ personified all the good the world has ever known or will know, are the recorded miracles that Christ and his disciples wrought necessarily of any real help to such a one in living a Christian life at the present day?

W. E. M.

1. Your idea of miracle differs from ours. By a miracle we understand a phenomenon which *at the time being* transcends the range of human knowledge to explain and power to reproduce; it is nothing contrary to the nature of things, as *completely* rather than partially understood, but simply the normal product of a life of preternormal intensity of power—a sort of "fortissimo note" of life. The day of miracles did not end when the Apostles died, and is not now past. One cannot write *finis* to the record of miracle while the evolution of spiritual life is still incomplete. 2. Yes, if you mean a *localization* anywhere on earth of the Head of the Church. 3. We admit that many do not find them a help in their own religious life. But many certainly do. To believe that Jesus wrought miracles—which one may certainly

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believe, notwithstanding critical questions may be entertained as to particular miracles recorded of him—is to believe in yet undisclosed powers of spirit and life, and to anticipate revelations of them that may give to the future a glory like that of the past.

In the "Atlantic" for 1878 there was a poem published by Whittier, "The Vision of Echard." There are several allusions in the poem that I do not exactly understand. Cannot find them in any cyclopædia I have examined. Kindly tell me where to find them if you know. Will quote the stanzas and mark the words:

"For the death in life of *Nitria*,
For your *Chartreuse* ever dumb,
What better is the neighbor,
Or happier the home?

Climb not the *holy mountains*,
Their eagles know not me;
Seek not the *Blessed Islands;*
I dwell not in the sea.

The gods are gone forever
From *Zanskar's* glacier sides,
And in the Buddha's footprints
The *Ceylon serpent* glides.

No more from shaded *Delphos*
The weird responses come;
Dodona's oaks are silent,
The Hebrew *Bath-Col* dumb."

When he says Delphos, does he refer to the famous oracle at Delphi, now Castri? and if so, why does he use the word Delphos?

A. C. P.

"Nitria," a desert district in Lower Egypt, anciently resorted to by hermits. "Chartreuse," in the French Alps, the headquarters of the Carthusian monks. "Holy mountains," such as Olympus, in Greece, fabled to be the abode of the gods. The "Blessed Islands," in the Ocean, to which Greek poets represented favored heroes as translated without death. "Zanskar," highlands in Middle Thibet. "Ceylon;" serpents now infest the once sacred resort of the holy sage, Buddha. "Delphos," same as Delphi, the seat of the oracle; here called Delphos either by mistake or because a son of Apollo, so named, was fabled to have been born there. "Bath-Col," literally, "daughter of the voice," a singer, here meaning Hebrew singers as a class. The last two stanzas are not retained in Whittier's final revision of this poem.

Referring to inquiry by "T. E. H.," December 31, as to a Commentary on Revelation, may I recommend that by W. Boyd Carpenter, Bishop of Ripon, in the "Commentary for Schools" series, edited by Dr. Ellicott (Cassell & Co.)? It is modern in its treatment, and one of the best I know, a commentary and exposition in one. Also as to inquiry of "H. E. J." in same number, on Dante. Do you not think that W. T. Harris's "The Spiritual Sense of Dante's Divine Commedia" would be good to recommend? It is a fine and sympathetic interpretation. (Appleton & Co.)

R. G. H.

Our reiterated statement, December 31 (p. 1079), that there is no English Bible in which *all* the poetical parts are printed as poetry, has brought, with others, several references to the "Annotated Paragraph Bible," issued by the Religious Tract Society, London, forty years ago. This, as we learn from "S. H. G.," was republished by Sheldon & Co. in New York, through the influence of the Rev. Gorham D. Abbot, then Principal of the Spingler Institute. We had not examined this till our attention was called to it, and acknowledge that it is not only in other respects an admirable work, but far surpasses the Revised Version in the point now in question. Yet it still leaves something to be desired. See, for example, 1 Samuel xv., 22, 23, which it prints as prose, though undoubtedly poetical, as in Heilprin's translation, viz.:

Behold to obey is better than sacrifice,
To hearken than the fat of rams:
Defiance is as sinful as witchcraft,
Stubbornness as idolatry and house-god worship.

In Ecclesiastes, also, there are a number of passages which are undoubtedly poetical, but are not included among the portions printed as such. As yet we see no cause to correct our previous statement.

What is the probable meaning of Christ in the passage, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." (John xiv., 12.) This is the text on which the Christian Scientists claim the right and power to do all and greater than Christ did.

NOT A CHRISTIAN SCIENTIST.

This text plainly states that "because" of Jesus's departure from the world "greater works" than his were to be wrought by his followers. This has been verified by the expansion of the Church accomplished by his Apostles in consequence of his death and resurrection, as well as all subsequent Christian achievement, conditioned as it has been on Christ's translation from the world and enthronement in the Spirit. Whether Jesus meant more than this is less certain. Still, it is manifest that the beneficence of Jesus is repeated on a far greater scale by Christian men with the appliances of modern organization and science, both medical and of other sorts, and healings which once would have been regarded as miraculous are wrought by the trained skill that has been attained

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among the fruits of the mental illumination characteristic of Christian lands. The history of Christianity, with the spiritual and intellectual development to which it has given rise, affords the only reliable commentary on the text quoted. It certainly gives no charter to any claim of right to discard the scientific results of this development in an attempt to reproduce the identical wonders recorded of Jesus.

1. It is only recently I have learned of a Modern Theology, and I am very anxious to study the best works, setting forth in a fearless and scholarly manner the modern view of the Old and New Testament. Please name a few books where I can find the latest and most advanced theories on the Bible text. 2. I particularly desire light on those parts of the Bible which have given rise to the theories of everlasting punishment and commercial atonement.
ST.

1. For what are, in our view, the best conclusions of modern scholars as to the several books of the Bible, see Bennett's "Primer of the Bible" (Henry Holt & Co., New York, $1.25). 2. See "Salvator Mundi," by Dr. Cox for the former, and "The Divine Satisfaction" for the latter (T. Whittaker, New York; about $1.50 and 40 cents respectively).

1. Is it right for the church to accept money from a known immoral source; for instance, money known to have been made in the whisky traffic? 2. Can you suggest a book that treats this subject? A.

1. The principle covering such cases formulates a well-known precept of the Mosaic law; see Deuteronomy xxiii., 18. Drawing revenue from an immoral business is partnership in that business. The difficulty is in applying the principle to concrete cases of great variety and often of much complexity. What sorts of business are immoral? Is all traffic in whisky immoral? etc., etc. Such questions must be left to the individuals whom they confront. 2. Dr. Gladden has a chapter on the general subject in his book, "Ruling Ideas" (Houghton, Mifflin & Co., Boston).

1. Can you inform me of a book or books with which I can accompany my reading of the Bible, particularly the historical parts? and which treats of and explains such reading in a thorough, modern, and, if possible, interesting way without too much of the higher criticism about it? 2. Can you refer me to a list of historical novels to be read in connection with the study of English History, following it from the earliest times?
F. T. H.

1. See the following: Kent's "History of the Jewish People" (Scribners); "Early Pupils of the Spirit" (T. Whittaker); Barton's "The Psalms and Their Story" (The Pilgrim Press, Boston); Cheyne's "Jewish Religious Life After the Exile" (Putnams); Gladden's "Seven Puzzling Books" (Houghton, Mifflin & Co.). 2. G. A. Dixson's "Subject Index to Prose Fiction" (Dodd, Mead & Co., New York) gives such lists.

Which is the best set of books for instruction in New Testament Greek? W. H. Y.

For a primer, see "Brief Introduction to New Testament Grammar," by Professor S. S. Green. For a more extended work see Green's "Handbook to the Grammar of the New Testament" (Revell Company, New York). For advanced pupils, see Burton's "New Testament Moods and Tenses" (University Press, Chicago).

"G. L. B.," who asks on page 1079 concerning Greenleaf's Examination of the Testimony of the Four Evangelists, etc., in the event that book is now out of print, should know of an address, published in the Springfield (Mass.) "Republican" of September 19, 1897, by Justice W. J. Gaynor, entitled "The Arrest and Trial of Jesus from a Legal Standpoint." In the same Outlook, on page 1083, there is a paragraph from the pen of a "Puzzled Mother," who may find some helpful advice in Professor Preyer's book on the "Infant Mind," published in the International Education Series, by D. Appleton & Co.
W. H. B.

About People

—Adelina Patti is now an Englishwoman, having recently taken out her naturalization papers.

—The late Baron Ferdinand de Rothschild's bequest of art treasures to the British Museum is valued at £300,000.

—The Earl of Carnarvon has been fined £5 at the Newbury Petty Sessions for scorching on the highway in his motor car.

—Longwood, Bonaparte's house at St. Helena, is now a barn; the room in which he died is a stable; on the site of his grave is a machine for grinding corn.

—The house in which Corneille was born, wrote his best plays, and entertained Molière and Pascal, which has been recently used as a small restaurant, is for sale, and will probably be bought by the authorities of Paris and set apart as a literary shrine.

—A good story is told of the young Crown Prince of Germany. Soon after Bismarck's retirement the Emperor and Empress were at dinner with their elder children and some eminent statesmen, when the young prince

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suddenly broke out with: "They say, father, that now Prince Bismarck has gone, you will be able to tell the people to do just what you like, all by yourself. You will enjoy that, won't you?"

—The King of Siam has ordered a medal to be struck in commemoration of his tour in Europe last year, and to perpetuate a record of his travels in foreign parts. Replicas of the medal have, by his directions, been presented to the government of each country visited by him.

—Kohlmann Rosenthal, an Englishman, and Dr. von Komocki, a Berlin chemist, assert that they have invented a match that will strike anywhere, and no phosphorus is used in it. This invention, they say, will do away with the horrors of necrosis, to which employees in match-factories are subject.

—It is interesting to find out why Bismarck disliked Wagner. The great Chancellor is quoted as having said: "Yes, I knew Wagner, but it was impossible for me to care for him. At breakfast, at lunch, at dinner, every moment, Wagner demanded admiration. He would be first. I found myself too busy for that."

—Mr. Thomas John Harper, who died in England not long ago, in his eighty-second year, was sergeant trumpeter to the Queen, and was for nearly half a century trumpeter to the Lord Mayor. His even still more celebrated father, Thomas Harper, the elder, blew the trumpet at the coronation of George IV., so that parent and son, down to the practical retirement of Thomas Harper the younger in 1885, performed the principal trumpet-work at almost all the important performances in England during the greater part of the present century.

—This story is told of Sir Walter Scott, who was far from being a brilliant pupil at school. After he became famous he one day dropped into the old school to pay a visit to the scene of his former woes. The teacher was anxious to make a good impression on the writer, and put the pupils through their lessons so as to show them to the best advantage. After a while Scott said: "But which is the dunce? You have one, surely? Show him to me." The teacher called up a poor fellow, who looked the picture of woe as he bashfully came toward the distinguished visitor. "Are you the dunce?" asked Scott. "Yes, sir," said the boy. "Well, my good fellow," said Scott, "here is a crown for you for keeping my place warm."

—The San Francisco "Argonaut" tells a new story about Stephen Massett, so well known years ago as "Jeems Pipes." When he was the editor of the Marysville (Cal.) "Herald," Mr. Hittell, the well-known California pioneer and author, engaged him in argument on religion, which Mr. Hittell attacked, finally winding up by saying: "See here, Massett, you ought to get my book on 'Evidences Against Christianity;' that will convince you." "Very well," said Massett, "I will." So the next time he entered a book-store he asked for it. The clerk showed him the work in two volumes. "How much is it?" said Massett. "Three dollars," replied the clerk. "What!" exclaimed Massett, "three dollars! Take it back, sir, take it back; I prefer to remain a Christian."

Bits of Fun

The pouter pigeon swelled itself out and strutted. "Falstaff!" contemptuously exclaimed the pelican. "Cyrano de Bergerac!" scornfully retorted the pigeon.—*Chicago Tribune.*

"Does your minister believe in the policy of expansion?" "I should say he does! His text yesterday consisted of two words, and he made a sermon out of it that took him an hour to deliver."—*Exchange.*

Tommy, aged five, accompanied his father to church one cold Sabbath morning, and upon their return his mother asked if he could repeat the minister's text. "'Course I can," replied the little fellow. "He got up and rubbed his hands together and said, "'Many are cold, but few are frozen.'"—*Chicago News.*

The following is from the autobiography of Dr. Newman Hall: Dr. Enoch Mellor, one of Dr. Hall's chief friends, was constantly invited to preach in distant places. His people at home loved him dearly, but felt that his popularity elsewhere was somewhat of a drawback. In praying for him one day a good man said—"O Lord, bless our Enoch; we love him dearly; but, O Lord, tie him by the leg, tie him by the leg!"

An Ohio lady visiting Boston for the first time has been doing the sights. "I had my greatest thrill down at Copp's Hill burying-ground," she said. "Yes, that's just the place for the historic emotions," commented her interlocutor. She smiled. "As soon as my sister-in-law and I got into the place," she said, "I found myself almost stepping upon a grave with an inscription on a queer little iron-cover sort of tomb. I jumped back, feeling the way you do when you step on a grave, and read the inscription—just three initials, no name or date. 'Isn't it pathetic?' I said to my sister-in-law. 'Oh, I don't know,' she answered; 'B.W.W. means Boston Water Works.'"—*Boston Transcript.*

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For the Little People

The Jeweler

By Mary F. Butts

Oh, a right brave jeweler is he,
Frosty January!
He hangs with diamonds the great elm-tree,
Rich old January!

He strings his pearls along the eaves,
And when the sun the cold earth leaves,
He works all night while the children sleep,
And the elves of frost come creep, creep, creep,
And many a shining wreath he weaves—
Gay old January!

The Little Red Hen

By Rosetta M. Spencer

(My Grandmother's Favorite Nursery-Tale)

A long time ago, in a tiny house at the edge of a dark forest, lived a mouse, a louse, and a little red hen; and, in a deep den of rocks far within the dark forest lived an old mother fox and her only son.

Now, Mother Fox and Young Fox were very fond of fowl, and Little Red Hen was the fattest fowl for miles around. So, very early one morning, Young Fox rose from his bed of leaves, and left the den, saying to Mother Fox:

"Have the fire burning and the kettle boiling when I come back, for we shall have Red Hen for supper to-night."

"That I will, dear son," she replied.

He ran swiftly through the forest, and before noon came to its edge, where stood Red Hen's tiny house. There she was outside gathering sticks in her apron to kindle a fire with which to cook her dinner of corn-meal mush.

Young Fox's tail whisked among the dry leaves. Red Hen heard the sound, dropped her kindlings, and, half running, half flying, scurried into the house, shut the kitchen door behind her with a bang, and locked it.

Young Fox grumbled at himself for letting his tail whisk so noisily, then sat down on a stump to plan how best to catch Red Hen. Suddenly his bright eyes snapped, and he stole softly to the door. He knocked three times. All was still within.

"Who'll open the door?" asked Red Hen.

"I won't," said the mouse.

"I won't," said the louse.

"I won't," said the Little Red Hen. But when she heard the knocking again she asked once more:

"Who'll open the door?"

"I won't," said the mouse

"I won't," said the louse.

"I will," said the Little Red Hen, hopping to the door. She unbolted it, opened it, and there stood Young Fox, smiling with sharp white teeth. Red Hen was terribly frightened. She flew up to the ceiling and lighted on a cross-beam. There she clung trembling to see Young Fox sit quietly beneath watching her closely with sharp bright eyes. Every now and then he licked his whiskers as though he tasted something sweet and juicy. At last he went on with the fine plan he had made on the stump.

Round and round and round he went, chasing his tail in the middle of the floor, faster and faster and faster, until poor little Red Hen, dizzy with watching his antics, fell right off the cross-beam.

Young Fox clapped her into his bag and ran into the dark forest. On and on and on he went, until at last he became too tired to run longer. He threw the bag under a juniper-bush and lay down beside it to rest.

Soon Red Hen knew by his snores that he had fallen asleep. Very still she kept, listening to his deep breathing. Then she quickly took her scissors from her little pocket and snipped a hole in the bag big enough for her to squeeze through. She jumped out, looked about, and found a stone of about her own weight. This she slipped into the bag in her place. Then she took needle and thread from her pocket and carefully sewed up the hole in the bag. This done, she ran home to the tiny house at the edge of the forest as fast as her yellow legs could carry her.

The sun was sinking to rest just as Young Fox awoke. "Dear me!" he thought, "how late it is! How hungry I am!" He picked up his bag and never stopped running until he saw Mother Fox watching for him by the blazing fire at the mouth of the den.

"Is the kettle boiling?" he shouted.

"Yes, dear son," she answered. "Did you catch Red Hen?"

"She's safe in my bag," he replied, untying the string. "Now you hold the cover while I drop her in.

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Mother Fox held the cover high as she bent over the kettle to see Red Hen drop in.

"Ready!" cried Young Fox.

Ker-splash!

With howls of burning pain the two foxes crawled supperless into the deep den to wait for their scalded hides to grow furry once more.

And at the edge of the forest, in the tiny house, lived in peace the mouse and the louse and the Little Red Hen.

Were There Two?

Elizabeth ought to be a learned doll. For several years she has been attending the kindergarten. She has this advantage over the children attending the kindergarten, that she lives in the house, and is for that reason never kept at home because of the weather. The greatest advantage she has is that she never catches chicken-pox or measles. So every day, when the kindergarten is open, Elizabeth is in her place. She is never put out of the circle because she is naughty, she never disturbs the children at the table, she looks interested; and the greatest advantage of all is that everybody in the kindergarten loves Elizabeth, and feels it a great honor to sit next to her and do her work at the table. Elizabeth, in her own quiet way, has settled quarrels, she has driven away frowns and scowls, and brought out smiles. It is astonishing what a doll can do in making this world for little children happier and better.

But a sad thing happened recently in this bright little world where Elizabeth lived. She was sitting on a chair before the morning circle had been formed, looking smilingly at her little companions, when the kindergartner swept Elizabeth from the chair with her dress. Elizabeth's head was broken to pieces. There was silence for a minute, and then—well, you can imagine what all Elizabeth's friends did.

At last all were quieted, and the kindergartners made Elizabeth's friends understand that it was an easy matter to get Elizabeth a new head, when she would be just as delightful as ever.

That afternoon Elizabeth was taken to the dolls' hospital, where a very kindly old man is in charge.

One of Elizabeth's greatest charms is her beautiful hair. The man at the dolls' hospital said it would be very easy to put the hair on a new head.

I wish you could all see Elizabeth now. Her face is very much more beautiful than it was, because of the smile, and she has a lovely new pink dress. The children insist this is a new Elizabeth, who is lovelier, dearer, more helpful than the one who met with the sad accident just before the morning circle. The children say there have been two Elizabeths. What do you think?

The Service of the Trees

A tree in a forest should make us think of many things besides its beauty; we are dependent on it for so many things. How would the skillful workmen be able to make our houses, or the numberless things we use in them, if it were not for the wood the trees give us? How could we have the ships that take the things we want to sell to foreign countries, and bring us back money and the things made in foreign countries that we need, if we did not have the trees for the masts, the hulls, the many parts of a ship that must be made from wood? The tiny match, on which so much of our comfort depends, is made of wood. Not long ago the lives of seven men on a wrecked schooner out in mid-ocean were saved, they think, by a little match. It was the only dry match on board, and it lighted a fire by the aid of which they were able to condense salt water and thus get fresh water to drink when they were perishing from thirst.

Even the baby's wooden ball, the gifts in the kindergarten, little brother's toy cart, the strong express-wagon—where should we get these were it not for the beautiful trees?

And the trees standing together make the beautiful forests in which the wood folks in feathers and furs live their beautiful, happy lives. In the forests the birds sing their sweetest songs, and the squirrels, the chipmunks, and their furry friends are happiest.

There was a poet once, who, sitting in front of her open wood fire listening to the sounds it made, wrote a beautiful poem, in which she tells us that the sounds the fire sets free are the sounds of the woods—the songs of the birds, the wind in the trees, the rain on the leaves in summer, and the happy voices of the people who have walked and played in the woods, their laughter and their songs. She thinks the trees caught these sounds in their hearts, and when they burn on our hearths they give the sounds all back again. Listen to the fire and see if you can hear the sounds again. Perhaps it is the song of the fire fairies.

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The Home Club

In Response

In the issue of December 31, suggestions were asked as to the best method to cure a small boy of biting and striking other children. Several responses have been received, some of which we present:

Dear Outlook: Replying to "A Puzzled Mother," I broke my boy of biting in the following manner: First I talked to him of the naughtiness of biting, arguing according to his understanding, and ending by telling him that if he bit again he must be bitten. The next time he bit I took his arm between my teeth and pinched it hard enough to make it black and blue, preceding and supplementing this punishment by talking to him. He did not bite again for three months, when the entire course was gone through with again. This was over a year ago, and I think he will not bite again. H. R. H., M.D.

Dear Outlook: Troubles akin to those mentioned by your subscriber with her little boy have been very short-lived in our family of four children because of a natural punishment. The very *first time* little three-year-old treads with something like delight upon the finger-tips of her little sister, "Mother" takes her by herself, and, in all patience, kindliness, but seriousness, steps likewise upon her finger-tips, in order that she may know exactly "how it feels." This has never failed; we have never needed in any case a second punishment, for it nips the trouble in the bud. Upon the very first appearance of these little developments in our children, we mothers should summon all the inspiration and wisdom of heaven to our aid, and deal with them before they become habits. L. S. B.

Dear Outlook: I cured one of my children of biting by *compelling* the one bitten to bite my child. It was sometimes difficult to make the bitten one do this, but I was persistent, and after awhile the habit was subdued, not eradicated, for there are times now, though she is thirty years old, when she says she would like to bite some one. This may seem harsh, but it is effective.
S. G. C.

This last method The Outlook cannot indorse; it savors too much of "an eye for an eye and a tooth for a tooth" system. It fosters a spirit of revenge that is dangerous, more dangerous than the fault it is intended to cure, of which a child might become ashamed in time. A wise and successful mother, when appealed to, suggested that when one child bites another, the biter should have his mouth bound at once, and every time he committed the offense. When he slapped, his hands should be tied together; when he kicked, his feet should be tied together. He used his members against the law, he misused them, and they must be punished. This method was used to break a baby of putting out its tongue, and it was cured. The punishment must fit the crime; it must be associated in the child's mind with the crime, and he must learn as rapidly as possible the moral relation of the act. Punishment is administered for character-building. If it has any other motive, it is wrong; it may be revenge. At first punishment must be physical, until that mental development is attained which apprehends moral relations.

The New School

It seems almost incredible that the evidence presented before the War Investigating Commission should be of value to housekeepers, yet so it is. Never has the relation between health and cleanliness been so clearly proved; nor the possibility of the spread of disease by flies; nor the imperative necessity of an unpolluted water supply, not only for drinking but for bathing purposes. The need of expert knowledge in selecting foods has been most positively demonstrated—not only expert knowledge in buying, but in adapting food to the needs of those who are to be fed. That the principles of cooking should be taught to boys as well as girls, that theoretical knowledge must be tested by experience, this investigation clearly proves. A beautiful demonstration of the truth that the fountain never rises higher than the source was revealed in the reply of the Commissary Department to a letter urging that an expert be hired to purchase the cheese provided by the Government for the soldiers' rations, that the law would not permit the hiring of an expert. We have not reached a degree of intelligence that fully recognizes the need of expert knowledge in the buying and adapting of food. When we have, the people who serve us will be experts, each in his own field.

Every family has a purchasing agent on whose expert knowledge depends the health of the family and the financial return for the money expended.

Every home depends on the moral force applied to its care and maintenance. If the

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home-maker keeps a sense of proportion and makes her first interest her home, with the view that it ministers to the needs of each member of her family, she will find that her mind is actively engaged in every department of knowledge; that she is a center toward which all knowledge gravitates. The woman who feels that housekeeping isolates her from knowledge, and from the foremost thought of her time, is ignorant. She is like one who knows the alphabet but has never learned to spell.

A Longed-for Improvement

It is impossible to travel in a parlor-car and not speculate on the one-sided intelligence of the modern railroad manager. There is every effort on well-conducted roads to secure the best roadbed because it insures greatest speed and easiest traveling. The best that science can do for lighting, heating, and ventilating is at least being considered; and yet the modern parlor-car is one of the best examples of unhygienic furnishing extant. Draperies that reduce air-space, obstruct light, and gather dust; carpets that afford a resting-place for dirt and germs, are the conspicuous features of these cars. Why they remain is a mystery. The day has long passed when they represented artistic furnishing, and sanitary science has condemned them for many years. Upholstered furniture in public conveyances has been driven out of use wherever beauty and health are the controlling sentiments. Rattan has replaced carpet and textiles of all descriptions on local trolley and horse railroads; even the parlor-cars of these roads are furnished with rattan and reed. Only in cars of the steam railroads does upholstered furniture keep its place. Recently a physician gave an account of the method of cleaning sleeping-cars adopted by railroads. It would be amusing, if it were not serious, to hear that the porter of the car reports any suspected cases of contagious illness, and that special treatment is given to cars after such a report. No doubt great care is exercised in cleaning sleeping-cars; they would be unusable in a short time if this were not so.

What is needed is as practical knowledge used in the furnishing of our cars on steam railroads as is now used in making roadbeds or building locomotives. Next is the application of intelligence and refinement to the food served, reducing the bill of fare in length and increasing its food value and palatableness. Doubtless nine-tenths of the traveling public would be willing to pay just what they now pay for food on boats and cars if it were possible to get the articles of food well cooked. Every mother dreads making a journey with children because of the almost utter impossibility of securing well-cooked food for them while traveling. Long menus are handed her, and the choice is usually only that of the least objectionable articles offered. No business in the world requires a better quality of brain or more kinds of brain than the business of railroading. Hygiene and sanitation are modern sciences, and have their place in the construction and management of the rolling stock of railroads. From the point of sanitation and hygiene, far greater improvements have been made in the transportation of cattle in the past six years than in the transportation of human beings. We need less attempt at the ornamental, which in this case results usually in obtaining the opposite result from that intended, and more effort to secure real comfort.

A Women's Civic Federation

The New York "Evening Post" recently contained a brief history of the Women's Civic Federation of Elizabeth, N. J., that was most interesting. Elizabeth is a manufacturing city, and has in condensed form the problems of cities of far greater wealth and area. A large percentage of the inhabitants live on small wages that cease for from one to three months each year; there is a large percentage of ignorant foreigners, whose children must become wage-earners as early as possible. The city has the problems of street-cleaning, the schools, the public health, complicated with a small income for civic departments in proportion to the demands made upon them. Finally, and most important, it has the absentee manufacturer who employs the laboring population and has no interest in the city beyond keeping taxes down. The result is always the same in every such community. It is for this reason that the work of the Women's Civic Federation of Elizabeth is especially important. It was organized one year ago by sixty women, who invited a few men, known as public-spirited citizens, to join with them in organizing a civic body to elevate civic life. Their first decision was to co-operate with the city authorities to enforce existing laws and ordinances, and avoid the agitation of new departures in any line of reform. Their first President accepted the office when these

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conditions were announced by the Federation. Four committees were formed—one on education, one on a workroom, one on art and improvement, and one, a branch of the education committee, on the kindergarten. When the Federation was formed, there were no kindergartens in the public schools. This committee, by its efforts in creating public sentiment and its generosity, opened one during the summer vacation in one of the public schools. The result was that the fathers and mothers of the children who attended, and those who saw the benefits and could not get their children in for lack of room, petitioned the Board of Education for kindergartens, offering to pay fifteen cents a month toward the support of the kindergartens in addition to their regular school tax. The workroom committee furnishes work to poor women, who repair cast-off garments sent to the workroom. These garments are afterward sold by the committee, but the workroom and salesroom are entirely separate. A woman is paid fifty cents per day for her work without regard to whether she wishes to purchase a garment or not. The workroom is self-supporting. The art and improvement committee has confined its attention to improvements. Garbage-carts must now be covered; vacant lots must be cleared of rubbish and kept clean; railroad companies have, at the demand of this committee, cleaned all rubbish from the railroad banks in the city limits. The committee has asked the privilege of cleaning, at its own expense, two of the principal business streets Saturday nights after the stores are closed.

The public library has received no appropriations from the city's funds. An investigation revealed a law, long on the statute-books, which makes it possible for such an appropriation to be made. A large committee visits the public schools and makes written reports on their conditions—sanitary condition, number of pupils, curriculum, methods of teaching. Another committee is urging the opening of night schools. The establishing of a charity organization society is one of the outgrowths of the Federation, which sent a young woman to New York to study the whole subject, that she might be able to take charge of this work. All the city authorities give the warmest and most enthusiastic support to the Federation, which, it may well be claimed, is almost, if not quite, an ideal organization. Incidentally it discovered revolving picture-machines, patronized by school-children, containing pictures that were highly immoral; pawnbrokers who were charging one hundred per cent. on loans—a direct violation of the law; children who were indifferent and listless in school, who were hungry and unclean. Lessons in cooking, talks on the necessity of cleanliness to secure health, talks on the uses of money and on the ethics of home life, have followed.

The civic life of Elizabeth is changing. These mothers are saving their own children in saving others.

Lullaby

Come hither, little, restless one,
'Tis time to shut your eyes;
The sun behind the hills has gone,
The stars are in the skies;
See, one by one they show their light—
How clear and bright they look!
Just like the fireflies in the night,
That shine beside the brook.

You do not hear the robins sing—
They're snug within their nest;
And, sheltered by their mother's wing,
The little chickens rest.
The dog, he will not frolic now,
But to his kennel creeps;
The turkeys climb upon the bough,
And even the kitten sleeps.

The very violets in their bed
Fold up their eyelids blue,
And you, my flower, must droop your head
And close your eyelids, too.
Then join your little hands and pray
To God, who made the light,
To keep you holy all the day
And guard you through the night.

—Author and Source Unidentified.

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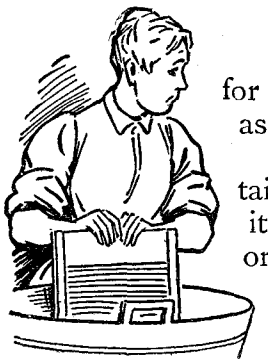

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Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in peforated letters at bottom of the label.

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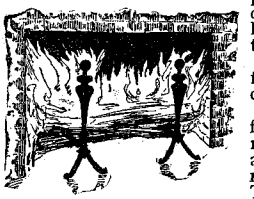

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